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Paul's Conversion

Told in Couplets

♣ CHAS. F. REITZEL ♣



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Paul's Conversion

Told in Couplets

By

CHAS. F. REITZEL

Author of

*"Robert Woodknow's Difficulties," "Sin: Its Result,
Its Cure," "Church and State," "Head
Covering for Women," etc.*

1911

SEIDERS' BOOK AND JOB ROOMS
POTTSVILLE, PA.

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PREFACE

ABOUT ten or more years ago while sitting in Sunday School there flashed upon the writer's mind as by inspiration or revelation the fact of the dualism in the records of Paul's conversion. He observed for the first time that everything seemed to go by twos or couplets. It was a new conception of an old story. He took a pencil and a little piece of paper and began to note down the couplets as they rushed in close and rapid succession into his mind. It was only a few minutes until he had a half dozen or more of them. These couplets were developed later on into two sermons which were preached to his own people. Since that time one couplet after another has been added to the list, until the number has reached eleven, as seen in the little volume before you.

During all these years of a decade or more we have been culling here and there a few of the results of our reading and meditations and have classified them under the several couplets of the little book now in your hands. This will account for a number of the familiar faces in the matter presented. For the general plan or outline of the work we claim originality, but lest we be charged with plagiarism, we make no such claims for all of the matter. We therefore take this opportunity of giving credit to one and all from whose writings we have gathered either inspiration, or thought, or matter, in the preparation of this book and for which there has been no immediate credit given elsewhere.

CHAS. F. REITZEL.

Auburn, Pa., 1911.

PAUL'S CONVERSION

TOLD IN COUPLETS

MORE than nineteen hundred years ago a new religion made its appearance. At once it met with bitter opposition. The life of its Author, while yet a babe, was sought by a cruel king. Among the chief opponents of this new religion was a young Hebrew by the name of Saul. The records show that he figured prominently in the martyrdom of Stephen, casting, it is said, the first stone. Later we see this incensed young Hebrew on the way to Damascus with letters of authority that he might bring bound Christians back to Jerusalem to be put to death. But before he reaches that ancient city he is smitten to the earth by a supernatural light, brighter than the sun at noonday. In his prostrate condition a conversation with Jesus ensues. He rises to his feet. He goes into the city to an old disciple by the name of Ananias and is there told what he must do. In brief, this is the story of Paul's conversion experience and out of this experience grew everything that afterwards was praiseworthy in his life.

A large part of three lengthy chapters of the Acts—the ninth, the twenty-second and the twenty-sixth—is given to the narration of Paul's conversion, while often the conversion of a whole multitude, numbering several thousand, is told in a single verse of Scripture (Acts 2:41; 4:4). This peculiar fact may give rise to some very strange questions in the mind of the Bible reader. He will wonder why this distinction is made in the records of the conversion of sinners. Is God a respecter of persons?

Are the ways of the Lord not equal? Why should the record of eight thousand conversions take up less than one per cent. of the space given to that of one man's conversion? There must be a reason for this somewhere.

The difference is not in the men, but in the circumstances. Christianity was a new religion, and it must establish its claims by "miracles, and wonders, and signs." To do this, the condition of a man before Christianity found him, must be as well known as his condition after Christianity wrought in him a change. Otherwise the people would not know but that his condition was always the same. A new religion could not prove its supernatural origin by giving prominence to a convert who all his life had lived in seclusion. A physician might make the boast that he had healed a man of a generally accepted incurable disease. He might even produce as proof the man himself in whose body there was not even a trace of the disease from which he claimed he had cured him. But what if the man were a stranger to everybody? What proof would you have that he had ever been afflicted with an incurable disease? So far as your knowledge of the case extended he might always have been a healthy man. The evidences establishing a man's disease must be as strong and as well founded as the evidences substantiating his healing. Elijah had twelve barrels of water poured upon his sacrifice on Mount Carmel in order to show the utter impossibility of the presence of common fire. The absence of common fire must be fully demonstrated in order to prove the presence of heavenly fire. We cannot establish Christ's resurrection from the dead if there is no evidence to first show that He was really dead. A living man cannot be raised to life.

The eight thousand converts were people largely from the common walks of life, persons that were scarcely known in the city of Jerusalem. To have held these converts up as examples of what the Gospel can do for sinful men their enemies likely would have said, "Who knows these people? What proofs can you produce to show us that these men were ever any different from what we see

them at present?" With Saul of Tarsus it was different. His hatred for Christians was not kept a secret. What he had to say he said openly. His persecutions were over and above board. His act in securing letters for the binding and imprisonment of believers was not done in a corner. His voice of testimony against those that were put to death he made no effort to conceal. He hid nothing under the cover of darkness. His journey to Damascus was made under the glaring light of the noonday sun. His hostility against the followers of the lowly Nazarene was so manifest that his intentions were known in Damascus, a city more than one hundred miles distant from Jerusalem, sometime before he reached its precincts. Hence the lengthy accounts of his conversion.*

That there was a change in the life of Paul no one can deny. All those who knew him, and they were many, were ready to admit it. He hated what he once loved and loved what he once hated. So all agree as to the fact: that there was such a change, however greatly they may disagree in accounting for the fact. The German rationalist says there was no miracle in what happened to Paul on the road to Damascus. He tells us that Paul was an excitable man; that he was journeying to Damascus over the plain, which is notoriously hot, and it was noonday, and he got a sunstroke; and then in his fever he thought he saw visions and heard voices. The whole thing, say they, was a subjective delusion, and not an objective reality. Who ever heard of a sunstroke turning a persecutor into a preacher, or an infidel into an evangelist? We have heard of a mission worker who suffered a partial sunstroke, and he never did a stroke of work for one year and six months. Yet Paul gets a full sunstroke according to the German critics and he immediately be-

*This same principle explains the extended account of the healing of the lame man (Acts 4), while a few words record the restoration of a whole group (Acts 5:16). The lame man was a daily subject of public charity at the Temple. All Jerusalem knew he was lame. Hence when he is seen "leaping and praising God" even the Jewish council confessed that a manifest notable miracle had been performed which they could not deny (Acts 4: 16).

gins to preach. If this German theory is correct, then we had better close our theological seminaries, and stand our prospective candidates for the ministry out against a brick wall in the sun and sunstroke the whole lot of them, for we can think of no greater benefactor and preacher than Paul. The only way in which we can consistently account for the change in Paul's life is to say, that it was due to the presence of the supernatural power of a risen and glorified Christ and communicated to him through the medium of the Holy Ghost.

There lived years ago two eminent lawyers, one Lord Lyttelton and the other named West. These two men were liberal in their thoughts respecting the miraculous. One day they got to talking about their views, and finally one said to the other, "Well, we cannot maintain our position until we disprove two things: first, the reputed conversion of Saul of Tarsus, and secondly, the reputed resurrection of Jesus Christ from the dead." Said Lyttelton to West, "I will write a book to prove that Saul of Tarsus was never converted in the way in which the Acts of the Apostles record." And said West to Lyttelton, "I will write a book to prove that Jesus Christ did not rise from the dead as the evangelists say." Well, in due time these two men wrote their books, and when they met afterwards, West said to Lyttelton, "How did you get on?" "I have written my book," said Lyttelton, "but as I have studied the evidence from a legal standpoint, I have become convinced that Saul of Tarsus was converted in just the way the Acts of the Apostles say he was, and I have become a Christian." And West sifted the evidences for the resurrection of Jesus from a legal standpoint, and became satisfied that He was raised from the dead just as the Gospels record, and he wrote a book in defense of Christianity.

But it is to the story of Paul's conversion—that marvellous miracle of Divine grace—to which we call the attention of our reader in this little volume, and beg him to patiently follow us as we shall attempt to unfold its beauties and disclose its riches in the couplets that follow.

THE COUPLET OF COMMISSIONS

“I went to Damascus with authority and **commis-**sion from the chief priests.”—Acts 26:12.

“And the **Lord said unto me**, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.”—Acts 22:10.

PAUL'S first commission was from the chief priests. This commission represented the opposition of the cross and was dominated by the prince of the power of the air. In imagination one can almost see that frenzied young Hebrew as he starts down that Damascus road with those letters of authority in his possession. He has but one object in view; that is, the extermination of the new faith so suddenly sprung into existence. His soul is on fire with a passion for destruction. His blind zeal is all but consuming him. His madness is fairly eating him up. But see, suddenly he catches a glimpse of the risen and glorified Savior. He is changed and that in a moment. He drops those iniquitous letters which he had received from the chief priests and which constituted his commission for his diabolical work of destruction. He looks to another source for authority. He asks the Lord what he shall do, and immediately he receives the second, and better commission of his life, and to which ever afterwards he was conscientiously obedient.

The authors of man's two commissions—God and Satan—are direct opposites. What one favors the other opposes. What one advocates the other disapproves. What one builds up the other tears down. What one would bring to pass the other would bring to naught. In nothing are they a unit; in everything they are at variance, so that it is impossible to obey the orders of both at

one and the same time. Yet ever and anon man hears sounding in his ears the mandates of these two great personalities of the universe. And somehow, consciously or unconsciously, voluntarily or involuntarily, every man is yielding obedience to the one or the other. The one is so diametrically opposed to the other that it is impossible to carry out the will and wish of both. "No man can serve two masters." The Thessalonians had first to be "turned from their idols to serve the living and true God." Nor can man place himself in a position in which he will yield obedience to neither. Between the service of these two great rulers there is no neutral ground. Man will either hate the one and love the other, or else he will hold to the one and despise the other. If man refuses to take a stand with God, he then, by that very refusal, assumes a position against Him. If he does not gather with Christ he scatters abroad. And "know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness."

There is no limit to a man's influence for good or evil if given wholly and absolutely over to one or the other of these two sources of authority. Let an individual fully yield his "members as instruments of unrighteousness unto sin;" let him sell himself to work wickedness in the sight of the Lord, and there is no depth to which he cannot sink. On the other hand, let him fully and absolutely yield his "members as instruments of righteousness unto God," and there is no limit to the good of his life. The only limit is that which he himself imposes by the limitation of his surrender. A man gets all of the Divine life that his yielding makes room for. If there is an absolute, sweeping, irrevocable giving over of one's time, talents, possessions, plans, hopes, aspirations and purposes, taking the place of a bond-slave to do His will, then you may expect marvels. If there is once a saying to the Master, as one puts it, "Lord, I accept Thy will for my life. Whatever Thou dost want, take; whatever Thou wouldst have come, send; wherever Thou

wouldst have me go, lead; whatever Thou wouldst have me surrender, reveal," then you may look for something extraordinary to follow. It was while on a visit to England, I believe, that Mr. Varley said to Moody, "Mr. Moody, this generation has yet to see what God can do with a man wholly consecrated to His will." Mr. Moody replied, "By the help of God I shall be that man." And he made good his purpose.

And let those remember who are desirous of becoming a power, that they will never control power until power first controls them. The centurion, whose servant Jesus healed, incidentally as it were, discovered the very root principle of power over others through his life of yieldedness to the power of Rome. Said he, "I am a man **under authority**." And he was. He was subject to the power and authority of Rome. He had no will of his own. The will of Rome ruled him. Rome owned him absolutely and he acknowledged his owner. He was subservient to Rome's every wish. Therefore the man "**under authority**" became the man of authority. He who said, "I am a man under authority," could also say, "Go, and he goeth;" "come, and he cometh;" "do this, and he doeth it." Old Rome which had overpowered him and became his master, now empowers him and exalts him to the position of a master. Once Rome's power possessed him, now he possesses Rome's power. Once Rome gave commands to him, now Rome gives commands through him. The power that once controlled him is now controlled by him. He had learned the art of obeying, therefore he was obeyed. No man will ever get power to influence and control men for God until they once allow the power of God to influence and control them. Anarchists never establish order. Lawless officers of the law are never a force in enforcing the law. An unconverted man never makes many converts. A worldly Christian leads few people into the path of a separated life. The wind pump could say, "I am a machine under authority; I have conformed to, and obeyed, the laws of the wind; therefore I can say to the pump beneath me, Go and it goeth."

The electric power plant could say, "I am a thing under authority; I was built under, and in conformity with, the laws of electricity; hence I can say to the current on this wire, Go and light Mr. So-and-So's house, and it goeth and lighteth it; and to another wire, Go and move yonder trolley car, and it goeth and moveth it."

The master mechanic had shown a man through the great car works where hundreds of men were at work. It was a great railroad plant at the end of a division of one of our greatest railroads. It was an inspiring hour for the visitor. The order, the power that he saw displayed, the splendid system with which everything was managed, filled the man with admiration for the one man under whose charge all those great activities were being carried on. He had the oversight of everything. Every man in the employ of that division was under him. Every train that went out or came in, every pound of coal that was used, every gill of oil, every can of paint, every bolt, every particle of repair to car or roadbed, were all under this man's supervision. After the visitor had gone through the great shops, and was chatting in the plain but well-appointed office, he said to the master mechanic, "How did you get this position?" having heard the great mechanic say that he had begun work in that immense shop as a laborer. Turning to the visitor simply, he replied—and in a way never to be forgotten—"I have reached my present position by doing what I was told." If a man desires to rule, let him first allow himself to be ruled. If he desires to be obeyed, let him first obey. James couples submission to God with power even over devils—"Submit yourselves therefore to God; resist the devil and he will flee from you."

There is a fine distinction in Paul's two commissions which we must not overlook. In many respects the two are alike. Both called for a journey. Both led to Damascus. Both had to do with disciples. Both represented a religion. But in point of motive and object the difference between them was the difference between God and Satan, between heaven and hell. Two "drummers"

may start out from the same town, take passage on the same train, sit in the same coach, get off at the same station, secure accommodations at the same hotel, eat at the same table, visit the same merchants and sell goods to the same firms, yet represent two rival business houses. And it is simply astonishing the extent to which a man may go in matters of religion and still follow the orders of God's rival, the devil. Before a man flatters himself with the amount of good he is doing for the Lord he should solemnly ask himself these questions: from whom am I taking my orders and whose is the glory I am seeking in what I am doing?

Between the cities of Harrisburg and Lancaster there are two lines of travel—the Harrisburg Turnpike and the main line of the Pennsylvania Railroad. The Turnpike was built first. Later the Railroad was built. And those familiar with these two lines of travel will remember that at places the two lines are miles apart, at other places the two run parallel for quite a distance and at still other points the one line crosses and recrosses the other. Now the fact that these two lines often run parallel one with the other does not prove that there is harmony between the management of these two corporations. Nor must we think that the wills of the two are a unit because the one line crosses the other. Far from it. At the places where the two roads run parallel each company is following its own desires as much and as fully as in the instances where the roads of the two companies are miles apart; and at points where the Railroad crosses the Turnpike the management of the Railroad is following its own selfish will as much as if no turnpike ever existed.

Now from this life to that which is to come the will of God outlines a path for man's feet. Between the same two points the will of man as dominated by the devil outlines another path. At places these two paths run parallel, at other places the one crosses the other, while at still other points the two are widely at variance. Reader, do not delude yourself by thinking you are given over to the Lord's will because you agree with God in some

things and are a unit with Him in other things. Do not allow yourself to be duped by such subtilty of the Devil. If you are yielded to the will of God, then why do you follow Him in some things and not all? Is it not a fact that the things in which you follow the Lord's will are the things that appeal favorably to your will? What course would you pursue if those points in which you are in harmony with the Lord were obnoxious to you? Would you still obey? Or would you do with those things also as you are now doing with the points of His law that you dislike—disregarding them? Do you not see that you are following your own selfish, carnal desires in those things in which your acts are in harmony with His will as fully as if your acts were radically and morally at variance with His will? In short, you are doing no different from what you would do if there were no will of God in existence.

And, after all, to obey is the only path of safety. A man is more secure in the jungles of Africa, or among the crocodiles and tigers of India, if he is there in obedience to the expressed will of God, than to be in the homeland, living in a fire-proof, lightning-proof, tornado-proof and germ-proof building, if there against the expressed will of his Maker. "Who is he that will harm you, if ye be followers of that which is good?"

"They who follow God's direction
May be sure of God's protection."

On one occasion the disciples cautioned the Master against His purpose to go into Judea, reminding Him of the recent plot of the Jews to stone Him. Hear His significant reply: "Are there not twelve hours in a day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." What does He mean? Simply this: the Lord gives to every man a certain work to do, as well as a specific time in which to do the work. If in that given time he performs his allotted task he is divinely safe. Such a man is "immortal until his work is done."

THE COUPLET OF QUESTIONS

“Who art Thou, Lord?—Acts 9:5.

“Lord, what wilt Thou have me to do?”—Acts 9:6.

PAUL asked Jesus but two simple questions, only two. And this couplet of questions might also very appropriately be called the couplet of Christian service, as these two questions and their answers give in a nutshell everything that can be said upon the subject of the believer's duty to his Lord.

The order in which these two questions appear did not come by chance. They were inspired by the Holy Ghost, for Paul calls Jesus “Lord” in each question, and “no man can call Jesus Lord except by the Holy Ghost.” It is **first**, “Who art Thou, Lord?” and then **afterwards**, “What wilt Thou have me to do?”

A man must first know Christ, “whom to know aright is life eternal,” before he is in a position to render acceptable service to Him. There can be no answer to the second question unless there is first learned the true answer to the first.

Nicodemus, a man who had no saving knowledge of Jesus, once called the Master a “Teacher come from God;” but Jesus quickly corrected the idea of being a teacher of an unregenerate man by saying, “Ye must be born again.” It is a useless task to attempt to teach unconverted men the things the Lord would have His children do. “The carnal mind is enmity against God, is not subject to the law of God; neither indeed can be.” “Be ye transformed,” says the Apostle, “by the renewing of your minds.” And why? “That ye may prove what is that good, and acceptable and perfect will of God.”

Where such a transformation is lacking it is impossible to have the "good, and acceptable and perfect will" of service.

Certain preparation is necessary on the part of the sinner in order to make it possible for him to serve the Lord. He needs a **new nature**. A bad tree cannot bring forth good fruit; nor can an impure fountain bring forth pure water. He needs to be **reconciled**. A certain king was presented with a magnificent, richly jewelled crown by one of his subjects who was living in open rebellion against him. The king sent the crown back to the giver with these words: "Return first to your allegiance, and then I will accept the crown as a token of your loyalty." He needs to be **accepted**. The writer remembers how when a boy he went into a field where a few of his young companions were hired in picking stones. He joined his young companions and in everything did apparently as they did. But when pay day came they received remuneration for their services and the writer got nothing. And why this distinction? They had hired themselves and were accepted, but the writer was not.

All service before regeneration—before we truly know Christ and are known of Him—is nothing more than "works of the flesh," the products of the old nature and designated in the Bible as "dead works." They are called "**dead works**," because they proceed from men who are "dead in trespasses and in sins." They are termed "**works**" because they can be produced only by an **effort**. In contrast with these "dead works" of the flesh the Bible places the "**fruit of the Spirit**." It is styled "**fruit**" because the products of the spiritual man are the spontaneous outgrowth of the life of Christ within. You can take a **dead** body and make it move, providing you place enough batteries beneath it, but the movements will be only those of a galvanized corpse—"dead works"—proceeding from a dead man, mechanically produced. The difference between the "**works of the flesh**" and the "**fruit of the Spirit**" is the difference between art and Nature. The landscape in art is **painted**—a work; the landscape

produced by Nature is **grown** and thrills with life and beauty.

“No more is their religion
Like His in life and deed,
Than painted grass on canvas
Is like the living seed.”

Note, too, that even good deeds may also be “works of the flesh.” It is not our sins that the Bible calls “filthy rags,” but our “righteousness.” The offerings of old excluded both honey and leaven. The honey stands for man’s goodness and the leaven for the evil that is in him—but both excluded. Our temperance reform workers fail to grasp this distinction; for if they once did they would pursue quite a different course in carrying on their work, and would cease their attempts to build righteousness upon the natural, unregenerate man. It is the shame of Christendom that much of the temperance of today must be classed with the “works of the flesh,” for it is nothing more than the product of the old nature, mechanically produced. And how little do our reformers think that the men whom they are urging to “do such things (perform these “works of the flesh”) shall not inherit the kingdom of God” (Gal. 5:21). They forget that “dead works” is a thing of which the sinner must sometime repent (Heb. 6:1); and that his conscience must first be purged from them in order to serve the living God (Heb. 9:14). Mr. Meyer says, that when he deals with a drunkard he is inclined to say to him, “Be a man;” and then describes the folly of such a course by saying, “What a fool I am. I am trying to cast out the evil of drink by the evil of self-esteem. If I want to save a man, I must cast out the spirit of self and substitute the Lord Jesus Christ—Alpha, Omega, All in All.”

Spurgeon tells of a man who became very famous for painting red lions. The red lions were in great demand by tavern keepers who used them on their sign-boards. One tavern-keeper, wishing to have his place repainted, decided to have his sign somewhat different from those of other taverns, and so went to the sign painter and said,

"I want you to paint me a sign, but it is to be an angel, not a red lion." "Oh," was the reply, "I think that you should allow me to have my way and let me paint you a red lion. You know I have a good name for them; I can paint a lion with any man, and a red lion is the correct thing for your trade, so I think you should have it for your sign." The tavern-keeper, however, persisted in having his own way about the matter. Finally the painter yielded, saying, "Very well, I shall paint you an angel if you insist upon it, but remember, when I am done, it will be very like a lion." The man who has never been born again can do but one kind of work—the work of the Devil. "A corrupt tree cannot bring forth good fruit." The sinner may try to do good works—the works of Christ—but he will one day be chagrined to find that his good works are nothing more than ugly red lions.

Is this not the meaning of "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name have done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity?" Now prophesying, or teaching, in the name of Jesus is a good work. It is the work of the great Commission—it is painting angels. The casting out of devils in the name of Jesus is a good work. Jesus authorized his early Apostles to do this very kind of work (Matt. 10:8). Doing "wonderful works" in the name of Jesus is a legitimate and praiseworthy employment (John 14:12)—it is painting angels. Yet Jesus sees all these good and excellent works to be nothing more than "red lions," and calls them "works of iniquity." And why? Because they were performed by unregenerate persons, individuals to whom Jesus was compelled to profess, "I never **knew** you."

A man who knows nothing of botany or the laws of the vegetable kingdom is not a fit servant to minister to the needs of plant life. He may in all good faith attempt to nourish the plant, yet because of his ignorance of the chemicals upon which the plant feeds may give it that

which will do it a gross injury. He would make a blunder as silly as the rich man who attempted to feed his soul upon the products of his field, saying, "**Soul**, thou hast much goods laid up for many years; take thine ease, **eat**, drink and be merry." Now any sane man knows that **souls** do not eat grain and vegetables. When a man once fully grasps the fact that God is a Spirit, it is not very long until he sees that the only acceptable worship is that which is rendered in "Spirit and in truth." No man can determine what is acceptable to the Lord unless there is first a clear apprehension of His nature and person. It is first **know** the Lord, then **serve** Him. And this invariably was the early process in the making of disciples. It was so in the case of John, and Andrew, and Peter, and Nathaniel, and the ethiopian eunuch.* In each instance someone first gave to these men a clear statement as to who Jesus was and the nature of His mission; then they believed, then followed a life of service.

First Question—"Who Art Thou, Lord?"

Jesus is the Risen, **LIVING** One.

Paul saw Jesus alive after His resurrection, as he declares, "Last of all He was seen of me also." In fact, "He showed Himself alive after His passion by many infallible proofs, being seen of them (disciples) forty days."

Now His resurrection is a proof of His divinity; for He was "declared to be the **Son of God** . . . by the **resurrection** from the dead." And His divinity distinguishes Him from all other religious teachers of the world, placing Him in a class all by Himself. For He is not merely the Son of God, but the "**only** begotten of the Father." Besides Him, as such, there is none else. Viewed in this light He cannot be compared to any other. There is no comparison between genuine and counterfeit coins. They belong to two separate and distinct classes. You may compare a counterfeit with a counterfeit to see which is the better imitation, but when you attempt to compare

* John 1: 35-37, 41, 45; Acts 8: 30-35.

the counterfeit with the genuine you either dignify the counterfeit by lifting it to a class higher than that to which it really belongs, or else you degrade the genuine by lowering it to a class beneath that to which it belongs. It is so with the Christ. Of course, if we see nothing more in Jesus than a great moral **teacher**, and speak of Him as such, it is not long until we hear a voice from China say, "So was Confucius a great teacher;" and the classic Greek will reply, "And so was Socrates." If we boast of our Savior as a great moral **example**, the Hindoos will tell us, "So was Buddha." If we claim for Jesus that He came to reveal the will of God, the Arabs will tell us, "So did our Mahomet." But claim for Jesus what He claimed for Himself—that He is the Son of God—speak of Him as the Scriptures speak of Him—that He died for our sins and rose again for our justification—and you silence forever every voice of rivalry. As teacher, and example and revealer of God's will, He is without a peer; as the Son of God He is without a competitor. In the arena of His divinity He stands alone.

But amidst the babel of present-day beliefs concerning the Christ, how are we to determine which is correct? What standard of judgment is there by which to judge in this matter? There is but one—the Bible. You cannot judge the correctness of anything without some accepted standard. A man sells you a bushel of grain. You contend that there is a shortage of measurement. But he says not. A controversy ensues. Finally you discover that your disagreement is due to a difference of conceptions as to what constitutes a bushel. Now who is to decide your dispute? You will never come to an agreement unless you can first find some standard of weights and measurements which you both can accept. But where is this to be had? The government furnishes it. And back of the government is God, for "the powers that be are ordained of God." I want to know the time of day. I ask a crowd of men. One tells me one thing and another another thing. Who is to decide which is right, for each person gets his time from a watch? A dispute

follows. Finally they see the impossibility of settling the controversy among themselves, so they agree to go to the railroad station and decide their dispute by the clock there. But at each station along the line there is a clock, and these clocks often differ a trifle. Now which one is correct? The time at Washington decides this. But how does Washington know that their time is correct? Washington time is governed by the solar system, for nothing under the heavens is reliable. This is the final, the infallible standard, for back of the solar system is God Himself. In every instance, you see, we get back to God.

What is final authority on questions religious? The Catholics say the church is final authority. They forget that the Scriptures existed before the church. Rationalism says Reason is final authority, and that the Scriptures are only authoritative so far as their declarations can be rationally demonstrated. But the Word of God is higher than man. As the heavens are higher than the earth, so are God's thoughts higher than man's thoughts. Natural reason can not know the things of the Spirit of God, because they are spiritually discerned. The only infallible standard by which we may correctly judge any question is the Word of God. "Let God be true, but every man a liar." God's word must be final authority upon every mooted question. It is the last court of appeal. And here is a list we have culled of a few things the Word has to say in reference to the divinity of Christ:

1. The Father affirmed it. "This is **My beloved Son**, in Whom I am well pleased" (Matt. 3:17).

2. Jesus proclaimed it. "Tell us whether Thou be the Christ, the Son of God. Jesus saith unto them, **Thou hast said**" (Matt. 26:63, 64). "Jesus said, **I am**" (Mark 14:62).

3. The angel asserted it. "That holy thing, which shall be born of thee, shall be called the **Son of God**" (Luke 1:35).

4. John the Baptist testified to it. "And I saw and bare record that this is the **Son of God**" (John 1:34).

5. The devils knew it. "What have we to do with Thee, Jesus, Thou **Son of God**" (Matt. 8:29).

6. The disciples were confident of it. "Of a truth Thou art the **Son of God**" (Matt. 14:33).

7. The Roman centurion confessed it. "Truly this was the **Son of God**" (Matt. 27:54).

8. The Eunuch believed it. "I believe that Jesus Christ is the **Son of God**" (Acts 8:37).

9. Paul preached it. "He preached Christ in the synagogues, that He is the **Son of God**" (Acts 9:20).

10. Peter confessed it. "Peter answered and said, 'Thou art the Christ, the **Son of the living God**'" (Matt. 16:16).

11. The Gospel is a record of Him as such. "The beginning of the Gospel of Jesus Christ, the **Son of God**" (Mark 1:1).

12. Nathaniel professed it. "Nathaniel answered and saith unto Him, ...Thou art the **Son of God**" (John 1:49).

13. The object of John in writing his Gospel was to show Him as such. "These are written that ye might believe that Jesus is the Christ, the **Son of God**" (John 20:31).

14. The Holy Spirit confirmed it. "Declared to be the **Son of God** with power, according to the Spirit of Holiness" (Rom. 1:4).

Reader, before you discard the divinity of Christ, and cast away "your confidence, which hath great recompence of reward," or before you set aside the authority of the Bible, it might be well to first take into serious consideration a few important questions. Have you anything better to put in its place? Will your belief that Jesus was only a man make Him such? Was your mother's religion only a sham? Was that deep settled peace of which she so often spake a delusion? Has a sham or falsehood ever done for the world what Christianity has? Bishop Whipple once met a thoughtful scholar who told him that for years he had read every book he could find which assailed the religion of Jesus Christ, and declared he should have become an infidel but for three things—

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide, and leave me stone blind.

"Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Third, I have three motherless daughters"—and he said it with tears in his eyes—"they have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel."

My skeptical young friend, you will not be in perdition five minutes until you will believe all that the Bible teaches. If the grace of God does not have the effect of changing your heart in this world, the torments of hell will surely change your creed in the next. You will then believe in the divinity of Christ, the resurrection of the dead, and the miraculous conception of the Son of God. The doctrine of future punishment, which is nothing more than a myth to you now, will then be a terrible reality. You will then be one of the most orthodox beings in the universe. But you will be lost.

He is Jesus the **LOVING** One.

Think of the Lord loving a Saul of Tarsus, the chief of sinners, "a blasphemer, and a persecutor, and injurious" person. What tenderness there is in the Master's words. He does not say, "I am your judge and will judge you, you vicious, obstinate, ungrateful sinner." No, no; he only tells Paul that it is hard for him to "kick against the pricks." The simile is that of a willful ox kicking against the goad of its master, resulting only in driving the sharp thong deeper into its own flesh. He saith not, "It is hard for **Me**," but "It is hard for **thee**, Saul. Thou art wounding thyself by thy mad career."

The same is true of every sinner today. He hurts himself more than any one else by resisting the grace and

mercy of God. He is like the sword-fish. This curious creature has a long, bony beak, or sword, projecting in front of its head. It is very fierce. It not only attacks other fishes, but it has been known to dart at a ship in full sail. But what is the result? The silly fish kills itself by the force of its own blow. The old ship sails on just as before while the sword-fish falls a victim to its own rage.

He is Jesus the SUFFERING One.

Paul's hostility was directed at the **disciples**. But what a surprise when he heard Jesus from heaven say, "Saul, why persecutest thou **Me**?" So closely are believers related to Jesus that it is impossible to hurt them without doing Christ an injury. Jesus is the Vine; His people are the branches. What damages the branches also damages the vine. Jesus is the Head; His church is the body with its several members. That which hurts the body hurts also the Head. "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."

Margaret Wilson, the maiden martyr of Scotland, with an aged companion was tied to the stake, out on the sands in the Solway Firth, where the tide in great white waves came rushing in. Far out they tied the aged saint, but Margaret near the shore, which was crowded by groups of weeping friends and cruel spectators. As a great wave dashed over her aged friend, and her death struggle began, Margaret's tormenters said to her, "What see you yonder?" With words of faith for herself, hope for her companion and love for her enemies, she said, "I see Christ suffering in one of His own members." Says Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Mr. S. D. Gordon tells a story of a boy by the name of Phil, who was sent to the attic for three days and three nights for playing truant, his meals during that period being taken to him. The evening of the first day when supper time came the father and mother sat down to eat. But they couldn't eat for thinking about the boy. The longer they chewed upon the food the bigger it got in

their mouths. And swallowing it was clear out of the question. Then they went into the sitting-room for the evening. He picked up the evening paper to read, and she sat down to sew. His eyes were not very good. He wore glasses. And this evening he couldn't see distinctly. The glasses seemed blurred. It must have been the glasses. So he took them off and cleaned them carefully, and then found he had been holding the paper upside down. And she tried to sew. But the thread broke. And she couldn't seem to get the needle threaded again. You could see they were both bothered. By and by the clock struck nine, and then ten, their usual hour for retiring. But they made no move toward retiring. She said, "Aren't you going to bed?" and he said, "I think I'll not go yet; you go." "No, I guess I'll wait a bit." And the clock struck eleven, and the hands worked around toward twelve. Then they arose and went to bed. But not to sleep. Each one made pretence to be asleep, and each knew the other was not asleep. And she said, "Why don't you sleep?" And the clock in the hall struck twelve, and one, and two. Still sleep did not come. At last he said, "Mother, I can't stand this any longer. I'm going up stairs to Phil." And he took his pillow and went softly out of the room, and up the attic stairs, and pressed the latch very softly so as not to awake the boy if he were asleep, and tiptoed across the attic floor to the corner by the window and there Phil lay—wide awake, with something glistening in his eyes, and what looked like stains on his cheeks. And the father got down between the sheets with his boy, and their tears mixed upon each others cheeks. Then they slept. This was done for three nights. You fathers will know just about what such an experience means. Yet this is a faint picture of what the Lord feels when His children are made to suffer.

Second Question—"What Wilt Thou Have Me to Do?"

What a sweeping question. Every word seems to be pregnant with wondrous meaning. It is interesting to take some of the great verses of the Bible and analyze

them word by word. This is particularly true of this question.

"WHAT?"

Paul was now without orders. He had dropped his commission from the high priests, and is now willing for new instructions. He had made such a shameful blunder of his life that he is ready to take orders from another source. He has thrown off every old claim. He is a free man. He has no pledges to make good, no horrible oaths to fulfill. He has cut himself loose from every entanglement, so that he is perfectly free to take any orders that might be given. Anything that Jesus might tell him to do would not conflict with any obligation he owed to another. He knows that Jesus will not accept a lien on a life that is already mortgaged. And, see, he makes no choice in the matter. He does not dictate. He states no conditions upon which he will accept orders. He yields everything. All he asks is to know "**what**" Jesus would have him to do.

"**What?**" Not something else. He makes no attempt to substitute some other service for Jesus' "**what.**" Saul, the first king of Israel, was told to smite Amalek, and utterly destroy all that he had. Instead of doing what he was told to do, he made an offering to the Lord of the best of the spoils. The thing displeased the Lord. No other service, however good, can fill the place of the Lord's "**what.**"

Several years since the writer listened to a minister preach on "This do in remembrance of Me." He placed special emphasis on the first word—"This." Said he, "One will say, 'I will give you so much for missions.' That is good, but '**This** do.' Another may say, 'I will send my children to Sunday-school.' All this is good enough, but that is not what He tells you to do. '**This** do.' Or some will say, 'I will help make up a donation for the poor in some far off mission on the frontier.' That is excellent, but it can not take the place of the command, '**This** do.'"

"**What?**" No matter whether reasonable or seemingly unreasonable. At the marriage feast in Cana of

Galilee the mother of Jesus said to the servants, "Whatsoever He saith unto you, do it." Jesus then told the servants to fill the water pots with water. These pots of water were intended for bathing purposes. A Jew would not eat a meal without first washing. But, see, the guests had all arrived, had been washed or purified, and had taken their place at the feast. There seemed no longer to be any need for water. What they needed was wine. How unreasonable the command of Jesus seemed to be. Might the servants not have said, "Master, are you not mistaken? Is it not wine that you want and not water?" Naaman was told to dip himself seven times in the Jordan. What a strange command, when Abana and Pharper, rivers of Damascus, were so much better than the muddy Jordan. The ten lepers were told by Christ to go and show themselves to the priest. Might they not have said, "Master, it was the priest who pronounced us lepers and by reason of whose decision we are compelled to take up our abode outside the gates of the city. Why send us back again to him?" The clay and spittle with which Jesus anointed the eyes of the blind man seemed sufficient to cause a seeing person to go blind. The blind man might have said, "Master, how can this possibly help me? If there are any chances of getting back my sight, surely this will destroy those chances."

There is nothing unreasonable in the demands of the Lord. The end, in every instance, justifies the means. The trouble is that we mistake that which is **above** reason as being unreasonable. There is a vast difference between the two. Because we cannot fathom the purposes of God back of His doings that does not say they are absurd or irrational. A lady once asked the Lord how she might show her love, when she seemed to hear a voice say, "Go at once and take Sarah a pound of candles." Sarah was a poor old woman living in an attic, whom this lady sometimes helped. She did not go at first, for candles seemed a strange thing to take; meat or butter would be more sensible, she thought. Yet at last she went with her candles and some food in a basket out into

the dark night to poor Sarah's attic-room. "What brought you here at this hour?" Sarah asked in surprise. "First you tell me what you have been praying for?" said the lady. "Well, you will think it strange, but I was asking the Lord to send me a candle, so I could read in this big print Bible which a neighbor has lent me."

"Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter;
And He will make it plain.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will."

"What?" Whether pleasant or unpleasant, it mattered not. It was a pleasant privilege to sit down at the wedding feast in Cana and partake of a sumptuous repast of the most delicate luxuries, but the "Whatsoever" of Christ's command took the servants away from the feast and put them to the unpleasant drudgery of carrying water. The kind master of the slave of Aesop gave him a bitter melon and desired him to eat it. The slave ate it without making a wry face over it. His master expressed surprise at this. "What!" answered the servant pleasantly, "have I received so many favors from you, and cannot I manage to eat a bitter melon without making a fuss about it?"

How many of us would be ready, like Paul, to turn over our lives to Jesus with the "What" of duty left blank, and allow Him to fill it in as He might see fit? Such a course would work wonders in the lives of many of His children. Not a few would discover for the first time how widely their life varied from the divine plan.

"What WILT?"

Paul does not say, "What does Thy law require me to do?" but "What wilt Thou have me to do?" There is a vast difference between God's law and God's will. A public school teacher may post a list of rules on the wall

of the school room. Those rules are the law of the school. But there are a hundred and one little things in which the scholars may please the teacher that are not mentioned in the rules. These constitute the teacher's will. A scholar may even keep the rules of the school to the letter and yet be a desperately bad child and wound the feelings of the weary teacher by a breach of her will every hour of the day. The law speaks of duty; His will of privilege. The child of the law spends his time in trying to find out how little he can do and still not displease Him. The life lived in the will of God sees how much it can do to please Him.

The will of God must be performed in a willing manner in order to be perfect and acceptable. There is a wonderful story told of an aged saint. She was ill, away from home and given up to die. One day she prayed, "Lord, it is dreadful to die here in a hotel and have to be carried home in a casket." A voice whispered, "If it were my will that you should die here, could you submit?" She answered, "Oh, no, I want to go home." Then, seeing she was dishonoring the Lord, she said, "But, Lord, if Thou wilt be submission in me, I will submit." Soon a sweet peace came, a sense of utter submission, and she said, "Lord, I do submit." Then He whispered, "Thou hast submitted, art thou willing?" "Oh, no. I am not willing." Then waiting a little, she added, "If Thou wilt be willingness in me, I will be willing." As she lay still, a perfect willingness to die came, and she said, "Lord, I am willing." Again the voice said, "Thou hast submitted and art willing, but art thou satisfied to come to Me?" She waited, and soon an intense desire came to be with Jesus, and she said, "Lord, Thou hast become my satisfaction and I desire to go." Once more He spoke, "My child, thou hast submitted, thou art willing, thou art satisfied, art thou delighted to come?" "No, Lord, I am satisfied with Thy will, but I cannot say I delight in it." Then waiting for a moment and looking up, she said, "But Thou canst be everything in me, be Thou my delight." Soon there came such an

ecstasy of joy that she cried out, "Blessed Lord, I delight to do Thy will, whatever it may be. I do delight to go to Thee just now." Then she waited, expecting her spirit to take its flight to God. But a voice whispered, "I want to make thee well and have thee go home." Reader, do you **delight** to do His will? Do you "**glory** in tribulations?"

"O blessed Redeemer:

Thou who hast died for me;

Whatever Thy **will** may be, dear Lord,

I'll **gladly** follow Thee."

"What Wilt THOU?"

Before the Apostle's conversion he girded himself and walked whither he would, but now another girds him and tells him where to walk. Once he lived for self, now for him to "live is Christ." Once he claimed his life as his personal possession, now he says he is not his own, that he has been bought with a price. Once he acknowledged no owner, now he concedes every claim of Jesus as his master.

The Hebrews had a very strange custom of servitude.* Under this custom a man had a right to sell his services to another for a period of six years. After that period he was again entirely free. On the first morning of the seventh year the good-bye words were spoken between master and servant. But if on that first morning of the seventh year that servant felt a reluctance of leaving. If he did not desire to break up the happy relationship that had existed for six long years. If he said to his master, "I love you. I love you dearly. I love your family. I love your home. I cannot leave you. Our associations have been too dear to sever. I want to serve you forever." The master would then take him before the judges of the city and have them witness his declarations of allegiance. After that he would take him to his home and stand him up against the jamming of the door and pierce the lobe of his ear through with an awl. These ear-marks said that he belonged to his master for ever.

* Exodus 21: 2-6; Leviticus 25: 39-43; Deuteronomy 15: 12-18.

Some of us have been in Christ's service for not only six years, but twice six years, and longer. We have learned to love our Master during those years. We have learned to love His family, the church. We have become attached to his house, the place of communion and worship. And still many of us do not yet bear the ear-marks of consecration. Our allegiance is only temporary. We serve Him on a kind of a probation basis. We keep a string on what we have consecrated. We are not fully decided. If anything transpires that does not suit us we hold ourselves in readiness to break off at any moment. Surely we know enough of the delights of His service to make our consecration for time and eternity. Accept, then, the ear-marks of service. Say with Ruth, "Whither **thou** goest, I will go; and where **thou** lodgest, I will lodge; **thy** people shall be my people, and **thy** God my God; where **thou** diest, I will die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

"I was not ever thus, nor prayed that **Thou**
Shouldst lead me on;
I loved to choose and see my path; but now
Lead **Thou** me on."

"What Wilt Thou HAVE?"

The work of surrender and consecration seems to deepen. Here is expressed a readiness to turn over any or everything to the Lord. It is saying to the Lord, as Ahab said to king Benhadad, "My lord, O King, according to thy saying, I am thine and all that I **have**." Dr. Chapman once asked General Booth, of the Salvation Army, the secret of his success. The old warrior answered, "God has had all there was of me." The same secret of success was explained in other words by Florence Nightingale, when she said, "I have never refused God anything."

"In loving consecration,
Lord, let me bring my heart;
All its affections shall be Thine,
None else shall share a part.

“All of my life I pledge Thee,
All of my ransomed powers,
All of my service and my love
All of my days and hours.

“Nothing shall be withholden
Nothing will I recall
All shall be on the altar laid
Jesus shall **have** it all.”

But you say, “I did consecrate myself to the Lord; I gave myself and all to Him when I was converted.” Possibly you did, but it was the surrender of a rebel laying down his arms of rebellion. But now He wants you to yield yourself to Him as a loyal subject of His kingdom for strenuous Christian service. As a sinner you gave your bad things to Him; but now you are expected to give Him the good things of a redeemed life. The first chapter of John records the call of John, and Andrew, and Peter, and their responses. It was their first call. It was a call to discipleship. In the fourth chapter of Matthew there is a record of a second call to these same men. This was a call to service, the work of fishers of men.

“What Wilt Thou Have ME?”

A fully consecrated soul does not do his work by proxy. He does not employ a substitute for that which the Lord wants him to do. He does not say to the Master, as Peter did concerning John, “Lord, and what shall this man (John) do?” He does not deputize another to run an errand that the Lord wants him to run. He does not delegate to someone else a task that the Lord desires him to perform. A little child said to its mother, “Will you sit with me, ma, until I get to sleep?” The mother answered, “The angels will watch over you, my child.” “Well, ma,” said the child, “I don’t think you ought to bother the angels to take care of your children.”

“What Wilt Thou Have Me TO DO?”

Not promise, but **do**. Not pledge, but **perform**. Not plan, but **execute**. Of Dorcas it is said, “She was full of good works which she **did**,” not what she intended to do.

The place of torment is said to be paved with good intentions.

Fellow Christian, have you ever truly and sincerely said to the Lord, "What wilt Thou have me to do?" If not, may be you have never had a full and satisfactory answer to the first question—"Who art Thou, Lord?" If you once really and fully knew the Lord there would be nothing but what you would be willing to do for Him. The depth and richness of your knowledge of Christ will determine the extent and fulness of your consecration. What you know of Him will govern the amount of work you will do for Him. If your Christian experience is shallow, your service will have no depth. If He is no more than a man to you, there will be little trust in His blood. If yours is a Judas-like knowledge, yours also will be a Judas-like consecration.

What you know of Christ is the test,
That decides how much you will do;
For you'll never give Him your best,
Unless He's familiar to you.
If Jesus you once apprehend;
If His free salvation you know,
Upon His great work you'll attend,
And on His glad errands you'll go.

If He's but a man at the most,
And not the divine Son of God;
You cannot feel wretched and lost;
Nor dare you confide in His blood.
If Judas-like knowledge be yours;
If you're but a mere outward show,
'Twill be but a few fleeting hours
Till the way of traitors you'll go.

THE COUPLET OF OPERATIONS

“And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.”—Acts 22:10.

“And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, . . . Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul.”—Acts 9:10, 11.

THERE is more than merely a tinge of the supernatural in the manner in which the visions of God flash upon men in duplicates or couplets. The Lord appeared to Paul and directed him to Ananias. Paul even had a vision of Ananias coming in and putting his hands upon him that he might receive his sight (Acts 9:12). But this is only one part of the couplet. The Lord appeared to Ananias also, and at about the same time at which he appeared to Paul, with a view of preparing him to meet the now humble and penitent persecutor. Ananias hesitated to meet Saul, for he had heard by many how much evil he had done and how he had authority from the chief priests to bind all that called upon the name of the Lord. But the same God who humbled Saul and prepared him to meet Ananias, also prepared a timid, trembling Ananias to meet Saul.

This illustration of the Lord's dual operations, taken from the life of Paul, is by no means the only one. The Bible abounds with such instances. The Lord appeared to Cornelius, a Gentile centurion, and told him to send to Joppa for Peter who was to tell him words by which he and all his house should be saved. Now Peter was a narrow, bigoted Jew and could conceive of salvation for Jews only. But before the messengers from the home of Cor-

nelius had reached Joppa the Lord had appeared to Peter in the vision of the sheet, thus preparing him to receive and preach a gospel sermon to Cornelius and the little Gentile congregation that had met in his house. The God who commanded Elijah to go to the brook Cherith also "commanded the ravens" to feed him there (I Kings 17:3, 4). The God who commanded the prophet to go to Zarephath also "commanded" the widow woman to sustain him there (I Kings 17:9). The Lord always works at both ends.

A person may well question the genuineness of any inward prompting if there are no corresponding promptings at the other end of the line. A woman once went to a Christian worker and said, "The Holy Ghost has sent me to you for \$10.00." The worker replied, "Sister, I guess there must be some doubt about this." "No, I am sure the Holy Ghost sent me," she continued. "It cannot be true," replied the other, "because I have not the \$10.00 and the Holy Ghost knows it."

At one time the work in which Mr. Moody was engaged suffered for want of funds. He needed about \$400. He had a little money in his pocket. He took the train and told the conductor to take him as far as his money would carry him. The conductor consented. After travelling some distance the conductor stopped the train and said, "Now get off here." He was left off at the station of a little country town. He stepped out on the platform and presently a stranger walked up to him and said, "Are you Mr. Moody, the evangelist?" "That is what they call me," replied Moody. Then said the stranger, "I have been impressed to give something to your work, and have here \$400 which I would like to give you." The amount was exactly what Mr. Moody needed. We marvel at this. But why marvel? If God can make an Elijah and a raven to understand His will, why not a Moody and a prosperous farmer?

Is not the mind of man open to evil suggestions? Why, then, not to the good? Is our inner consciousness wholly at the mercies of the Devil? Has Satan the power

to fill our hearts "to lie" (Acts 5:3), and is the Holy Ghost utterly impotent in leading us "into all truth?" If the Devil, the lesser power, can communicate to us his will, why should it be thought a thing incredible for God, the greater power, to do the same? Have the words "the spirit that now worketh in the children of disobedience," a modern application? If so, upon what law of interpretation can we say that the words, "for it is God that worketh in you, both to will and to do of His own good pleasure," are void of such a present-day application?

When God lays the burden of a duty upon a man's heart, he should allow nothing to daunt him in its performance. Very often the consequences hinging upon the execution of such a task are terribly momentous, as well as eternal. A minister was walking down the streets of a city in Illinois with another pastor, when suddenly he stopped and said: "I think I ought to go and see a certain man this afternoon for I have had him in mind all day, but then," he added with a smile, "I don't see why I should go; the man never comes to church, and seems very indifferent. His wife is a member of my church, but he never attends and cares nothing for religious things. I have no doubt that he would repulse me if I were to mention the subject to him, and yet I feel I ought to go." They walked a few more blocks when the minister stopped again and said: "Can't get that man's face out of my mind. What would you do about it?" The other minister replied: "I believe that whenever God gives a message for another, he purposes that other to receive it. If I were you, I'd go." The pastor turned back and soon reached the house of the rich banker. The door was opened almost instantaneously with his ringing of the bell, and there stood the banker, with pale cheeks and tear-dimmed eyes. He grasped the pastor's hand, exclaiming, "I'm so glad you have come. I had an awful night last night. I could not sleep at all, and today I have been afraid to leave the house for fear you might come and I should miss you. I want you to tell me how I might be saved." In the richly furnished parlor they

knelt, the pastor on one side of the seeking soul, and the Christian wife on the other side. In a short time the man was saved. A month later the banker lay dying. He had no fear for he was ready to go. With faith strong and clear he said to his pastor, "Oh, what if you had not come to me that night? **God had prepared me** to hear his message from your lips, and to Him be all the glory that I am dying a saved man." Friends, if **God moves you** to speak to a soul, He has doubtless **moved that soul** to welcome your approach.

Philippe Spievacque, a missionary among the Jews of Brooklyn, each morning in his family devotions lays the work of the day before the Lord for Divine guidance. One morning he seemed directed to Ellis Island, to visit the immigrants who were kept there for deportation. This was a new, unusual experience. However, without any hesitation he obeyed what seemed to him to be a voice from heaven. An hour later he presented his card at the gate, where he boarded a boat for Ellis Island. Without one word, the officer gave him admittance. While on the way his mind was continually wondering what could be there in store for him. Should any one on board have asked him what kind of business he had on Ellis Island, he could only have answered, "None, until it shall be shown unto me." Every man and woman on board had some relative or friend to welcome to this country. Every one had in hand a letter or a telegram from the one that was coming to hasten to Ellis Island to meet them, while he had no telegram, no letter, but simply the wireless message of the Lord. But as he was making his way to the Bureau of Information, his eyes were directed to a window on the first floor. Looking up he saw a young man beckoning him to come nearer. He seemed to be in a fearfully excited state. As he approached him, the man began calling: "Yes, you are the man; you are coming to save me, are you not?" He asked him for his name. He replied: "My name is Jankel Wolf. I have escaped from the seat of war in the Far East, and now as I have nobody in this country to come for me, they (the officials

of the Immigration Bureau) have decided to send me back to Russia. Woe is unto me! I am a lost man. They will shoot me. I have a poor old father and mother at home and they know not where I am now, and my poor wife and dear child will have to die from grief. When in Liverpool, a missionary came on ship and distributed literature freely, and also Yiddish books. He was not a Jew at all. During the voyage I have read the Book and there I found that all things can be obtained if asked of God in the name of Jeshush Hamushiach (Jesus Christ), and I decided to ask God to save me from the hands of the Russian government. Early this morning I dreamed that I saw a man coming in the name of Jeshush Hamushiach to save me; he looked in my dream like you. Tell me, please, if you are coming to save me; for as soon as I shall hear from your lips that you are the messenger of God I will confess Jeshush Hamushiach as my Lord and Savior." Who is ready to say that God did not direct that Jewish missionary that morning to Ellis Island? Who is ready to say the dream of that Russian Hebrew immigrant was not of the Lord?

THE COUPLET OF ELEMENTS

“Suddenly there shone from heaven a great light round about me, and I fell unto the ground, and heard a voice saying unto me, Saul, Saul.”—Acts 22:6, 7.

“They led him by the hand and brought him into Damascus. And Ananias...putting his hands on him said, Brother Saul, the Lord, even Jesus,..hath sent me that thou mightest receive thy sight.”—Acts 9:8, 17.

THE conversion of Paul was not brought about entirely by the Lord; man also had a share in the work. It is true, the **Lord** sent the great light from heaven that “shined round about him;” the **Lord** smote him to the earth; the **Lord** made a revelation of Himself to the bitter persecutor; the **Lord** directed him to the city of Damascus, and the **Lord** prepared Ananias to receive him; but, on the other hand, **man** led him by the hand into Damascus; **man** instructed him; **man** was the agent in the imposition of hands; **man** baptized him and **man** set meat before him. And into every conversion these two elements—the Divine and the human—are interwoven. Someone has said, “Christ alone saves, but Christ does not save alone.”

In a conversation between Jesus and His disciples in reference to the cause of a young man’s blindness, a record of which is found in the ninth chapter of John, the Master gives utterance to these words: “I must work the works of Him that sent Me,” and then He proceeds to restore the sight of the blind. The Revised Version makes Jesus to say, “**We** must work.” As much as to say, “**I** must work and **you** must work; **we** all must work.” This brings the disciple into partnership with his Lord in the restoration of the sight of the blind.

This truth is further emphasized by the singular and unusual means employed by the Master in bringing

back the man's sight. "He spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay." Now the spittle was Jesus' contribution in the preparation of that peculiar remedy. So the spittle may be said to represent Christ. The spittle was added to the clay. Now man was made of clay or the dust of the earth, hence the clay may be said to represent man. So Jesus takes the spittle, which represents Himself, and the clay, which represents man, and with the combination of these two elements he restores the sight of the blind. He is doing the same thing today with those who are spiritually blind.

And note, that Jesus in preparing His strange ointment for the eyes of the blind did not apply the clay to the spittle, but the spittle to the clay. In other words, it seemed it was the spittle that somehow gave virtue to the clay, and not the clay that gave virtue to the spittle. Our poor, feeble efforts can add no merit to the atoning work of Christ, but Christ's work adds wonders to the believer's wretchedly weak and feeble efforts.

Great care must be exercised lest we exalt the human element above the Divine. The human has its place, but it must never be allowed to supplant the Divine. It is said, "We are laborers together with God;" but we must remember that while Paul may plant, and Apollos water, that it is after all God who giveth the increase. "So neither is he that planteth anything, neither he that watereth, but God that giveth the increase."

The battle-cry of the Lord's host under the leadership of Gideon was: "The sword of the Lord and of Gideon." The cry was not, The sword of Gideon. That would ignore the Lord. Nor was it, The sword of the Lord. That would eliminate man. Neither was it, The sword of Gideon and the Lord. That would put man before the Lord. But the cry was, "The sword of the Lord and of Gideon."

Of all the conversions of which you know, can you think of a single one in which man in no sense whatever played a part? God has so formulated His plans for the

redemption of man as to make man an essential factor in the carrying out of those plans. "The **eye** cannot say unto the **hand**, I have no need of thee; nor again the **head** to the **feet**, I have no need of you." Now the **head** of the body is Christ. The **feet** are members of the body, and the body represents the church. Again, the **eyes** are a part of the **head** which represents Christ, and the **hands** are a part of the **body** which represents the church. So Christ, the **head** of the body, cannot say to any member of the body (the church), "I have no need of you." He needs the strong hands and the swift feet of His body to carry his burdens and run His errands. But He will not despise the weak and the frail. "Yea, much more those members of the body, which seem to be more **feeble**, are **necessary**." O thou faltering, trembling one, He must have thee, too, in order to complete His body and finish His work.

Let us cull here a thought from another pen, clothing it somewhat in our own language. What must have been the scene when Jesus went back again into heaven! The last the earth saw of Him was just before the cloud received Him out of their sight. And the world has not seen Him since, yet some of us are simple enough to believe that some day He will come back again in the clouds of heaven just as He went away, and possibly the time of His return is not far distant.

But have you ever imagined what might have taken place on the heaven side of that cloud? He was down here on the earth for a little over thirty years. It was a long absence for heaven. The eyes of the inhabitants up there were fairly hungry for a look again of that blessed face. I can almost see them as they crowd down to the place where they may get the first glimpse of Him. I wonder if the Father did not come first to greet Him and kiss that thorn-scarred brow and those nail-marked hands and feet. Parents, would you not do something like that on the return of a shamefully abused child of yours?

But after the first burst of feeling has somewhat subsided and matters have settled back to their normal state,

I fancy I see angel Gabriel walking down the golden streets, arm in arm with the Master, talking intently about the things that had just transpired upon the face of mother earth. Gabriel seems to say, "Master, you died for the whole world down there, did you not?" "Yes," says the Master, "for the whole world." And with an earnest look into that Calvary marked face, Gabriel adds, "You must have suffered very much." "Yes, very, very much," says Jesus. And does the whole world know about it?" Gabriel continues. "Oh, no! Only a few in Palestine." "Well, Master, what's your plan for getting the news abroad? What have you done in the way of having the world told that you died for them?" The Master is supposed to answer, "I asked Peter, and James and John, and Andrew and Matthew and Mark, and a few others, to make it the business of their lives to tell others, and the others to tell others, and the others others and still others others, until the last man in the world knows it." But Gabriel seems to know something about us people down here. He has had some experience with the inhabitants of the earth. He knows the kind of material of which we are made, hence he seems to see a few difficulties in the working out of the Master's plan. And with a kind of a hesitancy or modest reluctance he says, "But, Master, suppose Peter fails. Suppose after a while John fails to tell others, and suppose that those others who have been told get busy with the trifling things of earth—pleasure seeking and the accumulation of fortunes—and forget to tell the others. What then?" Then those tender eyes of Jesus grow big with earnestness. He thinks of the greatness of His sufferings for those who have been told and the great loss to those who would not be told in case of such a failure and He says, "What then? Why I haven't made any other plans. I have taken those men into partnership with Myself in this great work and I am counting on them. They dare not fail."

The Holy Spirit came down from heaven for the specific purpose of communicating and making known to men what Jesus had done for them. But the Spirit

can not do this work alone. He must have a body through which to perform His mission. Jesus could say of Himself, "A **body** hast thou prepared me." But the Holy Spirit has no body of His own. The body intended for His habitation is the church, the body of Christ. Referring to His body Jesus could say, "Destroy this **temple** and in three days I will raise it up." But the Holy Spirit has no temple of His own in which to dwell. Your "**body is the temple of the Holy Ghost,**" the "**habitation of God through the Spirit.**" And it is through this union that the cause of the Lord is carried on.

It is impossible—and we say it reverently—for the Spirit to make known **directly** to the sinner the things of Christ. "The natural man receiveth not the things of the Spirit of God." Like the dove sent forth from the Ark, there is nothing sufficiently pure in the natural heart to serve as a resting place for the Spirit. It is the Spirit "Whom the **world** cannot receive," as Jesus declared. But with the cleansed heart of the believer it is different. Says Jesus, "I will send Him unto **you** (the believer), and when He is come (to you) He will reprove the **world** of sin, of righteousness and of judgment to come." Go through your Bible, and note each instance carefully, and you will be surprised to find that when God had a message for the outside world, that He always delivered that message through men who were wholly given over to Him. He made no direct communications to men of the world.

The Holy Spirit must be embodied to perform His mission. He must have the believer's personality as a human channel through which to do His work. It is said to be a law of **spirit** life to embody itself in dealing with embodied beings. Devils clothed themselves with men's bodies in order to accomplish their hellish work. How often we read of men being "possessed of devils." And this is the law to which the Lord conforms in His dealings with men. And let me say it with all candor, the Holy Spirit cannot reach the sinner, only as he succeeds in clothing Himself with the believer's person-

ality. Those are wonderful words in the sixth chapter and thirty-fourth verse of the book of the Judges—"the Spirit of God came upon Gideon." Now the marginal reading of the Revised Version puts it something like this: "The Spirit of God **clothed** Himself with Gideon." God's Spirit put on the personality of Gideon similar to the manner in which we put on a garment, and thus a splendid victory was won. He is seeking, dear believer, to clothe Himself with you, that He might accomplish His office work in the winning of men to Christ.

Dr. Lorimer once told of a young girl by the name of Mary in one of his missions who died, and to whose funeral he was called. He had never seen the girl. He asked the pastor of the mission, "Was Mary a Christian?" "Really, I don't know. I thought some time ago I ought to have a little talk with her, but somehow I didn't get to it." He went to the superintendent and asked him. It was the same story. He had felt impressed to speak to Mary, but somehow he had put it off. He went to the teacher, and he said: "The last few weeks I have been feeling I must have a talk with Mary—she was on my heart constantly; but somehow I didn't get about it. I don't know." Then he went to the mother and said, "Was Mary a Christian?" The mother burst into tears. She said: "Doctor, I haven't had a plain talk with Mary about the matter. For the last week I have been feeling strongly that I ought to talk with her. It seemed a kind of burden upon me; but I thought she was going to be better, and I put it off and now she is gone." Think of it friends, the Holy Spirit was making a strenuous effort to clothe Himself with each one of those four different persons with a view of reaching that lost soul, and yet failed. And the thing that adds solemnity to the matter is the fact that all four of those individuals had pledged themselves in one way or the other for that very kind of work. Three of them were officials of the church and one her own mother. Brother, have you turned over your personality to Him? Sister, has He attempted to use you and failed?

THE COUPLET OF HEAVENLY FORCES

“I saw in the way a **light** from heaven, above the brightness of the sun, shining round about me.”—Acts 26:13.

“I heard a **voice** speaking unto me.”—Acts 26:14.

THERE were two harmonious and heavenly forces that entered into that Damascus road miracle, namely: the **light** from heaven and the **voice** from heaven. Now the light, without doubt, was the divine lustre of the presence of the glorified Christ and may be accepted as representing any spiritual illumination. The voice, of course, represents the Lord's word, the law of man's conduct, the inflexible standard of right and wrong. And these two forces are the guiding factors in the lives of men. As David says, “Send out Thy **light** and Thy **truth**; let them lead me” (Ps. 43:3).

The light has been associated with the Shekinah, that ancient symbol of the Divine presence. And it is significant that with every manifestation of the Divine presence there is also associated in some way the voice or word of the Lord. And what the one emphasizes the other invariably endorses; what the one states the other corroborates; what the one testifies the other confirms.

Take the flaming sword of Eden and we have God speaking in consultation with the Trinity and decreeing what the flaming sword shortly afterward executed (Gen. 3:22). Take Abraham's burning lamp that passed with the smoking furnace between his sacrifice and you have a confirmation, in symbol, of what God by His word had just made known to him (Gen. 15:13-17). Take the burning bush beheld by Moses and you have God calling “unto him out of the midst of the bush,” confirming to him by His word the very things that the burning bush

prefigured (Ex. 3:4). Take the "pillar of fire" that led the Israelites in their journey through the wilderness and the Scriptures not only go so far as to associate it with the word of the Lord, but actually call it the "commandment of the Lord" (Num. 9:18). Take the fire that consumed the sacrificial offerings and with it you have the voice of the Lord communing with the priest (Ex. 29:42). Take the glory of the Lord witnessed by Ezekiel and with it is "heard the voice of one that spake" (Ezek. 1:28). With the "glory of the Lord that shone round about" the shepherds of Bethlehem is the word of the Lord by the lips of the angel (Luke 2:10). With the radiance of the transfiguration is the voice from the excellent glory (II Peter 1:17). With the tongues of fire of Pentecost is the word of the Lord by the prophet Joel. See how tenaciously the light follows the word, and how faithfully the word keeps company with the light.

If a man comes to you claiming to have a divine revelation, kindly ask him for the portion of the old Book upon which his new revelation is founded. Test every modern spiritual illumination and settle every question of faith, by that word that is "forever settled in heaven." Light that does not harmonize with God's word does not emanate from God. And make sure that the word is rightly interpreted. Some years ago a man by the name of A. G. Garr received in Los Angeles, California, what he was pleased to call his "Pentecost" and "tongues." Soon it was revealed to him that his strange tongue was for India and that he was to go there to exercise it, and so he went. But, strange to say, they could not understand his jabbering over there in India. They failed to hear him in the language in which they were born, a thing that was true of the Pentecost of old. Mr. Garr, however, was not discouraged, for he read in his Bible of how some spake in an "unknown" tongue. He then decided that his was an "unknown" tongue. What folly. What nonsense. If my reader will turn to the fourteenth chapter of first Corinthians and read up Paul's discussion

of tongues, he will find that the word "unknown" appears at least five times in that chapter, but in every instance it is italicized, showing that it did not occur in the Greek, but was inserted in the English translations. In the Revised Version the word "unknown" is left out entirely.

God says, "if they speak not **according to this Word**, it is because there is **no light** in them." Let us then test a few of the new lights by setting them in contrast with this infallible standard.

The Light of Christian Science.

Christian Science.

Christian Science denies the Creation. It says: "That God created matter is an erroneous premise."

"Mortals are not created in God's image."

Christian Science denies Divine pardon. It says: "God is principle and principle can not pardon."

Christian Science denies the reality of sin, sickness and death. It says: "Sin, sickness, death, is a belief only."

"Death is an illusion, for there is no death."

Christian Science denies the existence of angels. It says: "Angels are pure thoughts—not messengers."

Christian Science denies the efficacy of Christ's atonement. It says: "Jesus never ransomed man by paying the debt that sin incurs."

"One sacrifice, however great, is insufficient to pay the debt of sin."

The Word of God.

The Bible says: "God created the heaven and the earth."

"God created man in His own image; in the image of God created He him."

The Bible says: "Return unto the Lord,.. for He will abundantly pardon."

The Bible says: "All have sinned."

"Himself bare our sicknesses."

"It is appointed unto men once to die."

"The last enemy that shall be destroyed is death."

The Bible says that angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation."

The Bible says: "He is able to save to the uttermost."

"By one offering He hath perfected forever them that are sanctified."

"The atonement requires constant immolation on the sinner's part."

Christian Science denies miracles. It says: "Miracles are impossible in science."

Christian Science denies the fact of a judgment. It says: "No final judgment awaits mortals."

"By grace are ye saved through faith; and that **not of yourselves**; it is the gift of God."

The Bible says: "Jesus of Nazareth, a man approved of God among you by **miracles**."

The Bible says: "God hath appointed a day in which he will judge the world."

These are some of the many fundamentals of the Christian religion that are denied by Christian Science. How appropriate for Christians of today is the exhortation of Paul to Timothy. "O Timothy, keep that which is committed to thy trust, avoiding . . . oppositions of **science falsely so called**, which some professing have erred concerning the faith."

The Light of the New Theology.

Much of the new theology or advanced thought of today finds expression in the views of Reginald John Campbell. Mr. Campbell is pastor of the London "City Temple," where Joseph Parker, that mighty prince of Gospel preachers, only a decade ago poured forth with no uncertain sound, the old truths of the Gospel of the blessed Son of God. On January 14, 1907, Mr. Campbell issued a theological manifesto, in which he sets forth in baldest terms his pantheistic, unitarian and universalistic theories.

The New Theology.

"The starting point of the new theology is belief in the immanence of God and the essential oneness of God and man."

"We believe that there is thus no real distinction between humanity and the Deity: Our being is the same as God's."

The Word of God.

The Bible says: "Seek ye first the kingdom of God and His righteousness."

The Bible shows the deification of man to be the work of the Devil. It was the **Serpent** that said: "In the day ye eat thereof, . . . ye shall be as gods." This falsehood will finally come to a head in the anti-christ, who will sit as God in the rebuilt temple at Jerusalem.

The new theology says: "Every man is a potential Christ, or rather a manifestation of the eternal Christ."

John the baptist (a man) confessed, "I am not the Christ."

The new theology bases its hope on the works of man and not Christ. It says: "We make our destiny in the next world by our behavior in this."

The Bible says: "By grace are ye saved through faith; and that not of yourselves."

The new theology is universalistic. It says: "Ultimately every soul will be perfected."

The Bible says: "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat."

The new theology has no heaven to offer. It says: "The only heaven they could step into was the heaven in which they were now."

Jesus says: "I go to prepare a place for you;...that where I am, there ye may be also."

Mr. Campbell has nothing more than contempt for the fact that Jesus was born without a human father and that He was co-equal with God. How prophetic were the words of Dr. Parker, when, on November 29, 1900, he made the following statement from the pulpit of old "City Temple:" "We have had our opportunities of meeting God here, of reading the Word of God, and besieging, as an army might besiege a fortress, the altar known by the crimson hue; and yet some day a man may arise who will deny the Lord who bought him, who will preach a gospel without a Savior, a salvation without a cross; then write Ichabod upon the portals of this place and let it be forgotten as a thing of shame, a memorial of unpardonable treason against the throne of God." This is the universal drift of the advanced thought of the day and that marks the near approach of the coming of the Lord.

The Light of Millennial Dawnism.

We need only to call the attention of our reader to a few of the shocking errors of Millennial Dawnism; and from what we have said in the foregoing comparisons, as

well as by our reader's knowledge of the Bible, he will be able to judge for himself. Millennial Dawnism, or Russellism, teaches

1. That Jesus was only a mere creature in His pre-existent state. This is a blow at the Divinity of Christ, for if He was not divine in the beginning, he never was divine, for He is the "same yesterday and today and forever."

2. That Jesus never had more than one nature at a time. This is a thrust at His incarnation, as He was conceived by the Holy Ghost and born of the virgin Mary.

3. That Jesus twice experienced a change of natures—first from the spiritual to the human; afterward from the human to the divine. Here is a blow at His sufficiency in making an atonement for man, for He must be a Daysman who can lay a hand upon both the head of God as well as the head of man.

4. That the body of Jesus was never raised from the grave. This is a dart hurled at the resurrection.

5. That no man is evil by nature. Here is an attack of the story of the fall of man.

6. That there will be a second probation. This is a thrust at the judgment or final retribution.

"If therefore the light that is in thee be darkness, how great is that darkness!"

Murphy's comment on the first verse of the Bible is a fine specimen of how much logic against heresy the Almighty can put into a single verse of Scripture. This simple sentence, as he shows,

Denies **Atheism**, for it assumes the being of God.

It denies **polytheism**, for it confesses the one eternal Creator.

It denies **materialism**, for it asserts the creation of matter.

It denies **pantheism**, for it assumes the existence of God before and apart from all things.

It denies **fatalism**, for it involves the freedom of the Eternal Being.

THE COUPLET OF GOD'S WILL

“He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.”—Acts 9:15.

“I will show him how great things he must suffer for my name’s sake.”—Acts 9:16.

HERE is a clear exhibition of the dualism of the Lord’s will. God’s will is passive as well as active. At times it speaks to the children of Israel to “Go forward;” at other times it commands them to “Stand still and see the salvation of the Lord.” There met and was exemplified in Paul’s life both of these phases of the Lord’s will. He was to bear the Lord’s name before the Gentiles, and kings, and the children of Israel. This is the active, the directive, phase of the Divine will. But, on the other hand, the Lord purposed showing him how much he must suffer for His name’s sake. Here is an illustration of the passive, or permissive, phase of the Divine will. So that Paul could not only say of himself, “In labors more abundant,” but also tell of “stripes above measure,” and “prisons more frequent.” Not only did his ministry take in “journeyings often,” but also “perils of water,” and “perils of robbers.” The scope of God’s will for Paul not only included what he was to do, but also the things that he must suffer.

This dualism of the Lord’s will manifests itself in the use of that oft-repeated expression of the Apostle, “I am ready.” He was ready for service. He could say, “as much as in me is, I am ready to preach the gospel to you that are at Rome also.” He was ready to carry the gospel anywhere and everywhere. There was no quarter of the globe to which he was not willing to go with the

blessed news of salvation. But, if God should will or order it otherwise, he was ready to **suffer** as well as serve. Says he, "I am **ready** not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." And so was the will of the Lord for Paul.

There is something specially comforting in this couplet for the "shut-in." When an individual cannot be active he must be patient. When he cannot work for Jesus he must be content to sit quietly still for Him. When he cannot run God's errands he must wait on the Lord for orders. When he cannot fight for Him he must be willing to suffer for Him. When he cannot do for God he must consent to endure for Him. But in either case it is the Lord's will. The will of the Lord that sent Elijah on an errand to Ahab, sent also the prophet to the brook where he was to dwell in solitude and retirement. The will of the Lord that demanded action on the part of the blind man in sending him to the pool to wash, also required him to stand still and submit to an application of clay and spittle to his eyes. So it is quite evident that the passive phase is as much the will of the Lord as the active. We are reminded of the poor, old sister who said, "The Lord said to me, 'Betty, mind the house, look after the children,' and I did it. By-and-by he said, 'Betty, go up stairs and cough twelve months.' Shall I not do that also and not complain, for it is all that I can do."

"Whate'er my Father wills is best,
Delight or suffering, toil or rest—
Thine eye and Thine alone, can see
What I should have, and do, and be."

It is said that until lately there could be seen in the rooms of the American Tract Society, New York, two objects which were worth years of meditation and study. The one object was a slight framework of tough wood, a few feet high, so bound together with hasps and hinges as to be taken down and folded in the hand. This was Whitfield's travelling pulpit; the one he used when, denied access to the church buildings, he preached to the

thousands in the open air, on the moors of England. We can almost see the picture in our mind of this modern apostle, with the throngs of eager people around him; or his hurrying from one field to another, bearing his Bible in his arms; ever on the move, toiling as with herculean energy, and a force like that of a giant. Thus, in that rude pulpit, we have a symbol of all that is active and fiery in the dauntless zeal of Christian service. But, look again, and see the other object. In the center of this framework, resting upon the slender platform where the living preacher used to stand, can be seen a chair—a plain, straight-backed, armed, cottage-chair; rough, simple, meagerly cushioned, unvarnished and stiff. It was the seat in which Elizabeth Wallbridge, “the dairyman’s daughter,” sat and coughed and whispered, and from which she went only at her last hour to the couch on which she died. Here also is an object which we may call a pulpit, a symbol of a quiet and unromantic life, yet hard in all Christian endurance. Every word that that poor, bedridden invalid uttered—every long and patient night she suffered—was a gospel sermon. And the number of languages in which the life of that servant of God has preached the riches of Christ’s glory and grace, is known only to God. The one life is suggestive of the ministry of **service**; the other of the ministry of **suffering**. And who is able to rise and say which of the two is the more honorable.

“Is God testing you through trial? Do not shrink the bitter pain,
For if patiently endured, it will work eternal gain.

He might make your pathway pleasant, He might so remove your
cross

That your soul should suffer from it an irreparable loss.

“Then let patience be perfected, and God’s will be done in you;
Do not hinder, do not murmur, He is faithful, kind and true.
Stay awhile within the furnace, till He purges all your dross,
Till His work has been accomplished bravely bear your daily cross.

“Some day when within the glory you will see God’s time was best;
That His way and will were wisest; so endure the present test.
When His time shall come He’ll give you glad release from all
your pain;

And you’ll praise Him for the trial and the everlasting gain.

“So be patient, fellow-Christian, let God's perfect work be done; He's conforming you through sufferings to the image of His Son. Some day you shall be perfected, wanting nothing in His sight; And you'll know His will was wisest and His ways were always right.”

Naturally we are inclined to seek the service of labor more than the service of pain, forgetting that to endure suffering is the highest and most potent form of service. It is said, “Christ also **suffered** for us, leaving us an example, that ye should follow in his steps;” but nowhere is it said that “Christ spent His life in toiling and preaching, leaving us an example, that we should follow in His steps.” Not that He does not want us to labor for Him in telling of His love, for He does; but He rather seeks to put special emphasis on suffering. And is it not more by the “things which He **suffered**,” rather than by the things which He **did**, by which He has made atonement for us? And He that “suffered without the gate” calls to us to “go forth therefore unto Him without the camp **bearing His reproach**.” Of the two Christ's, the suffering Christ is the greater. His works and miracles were great, but His enduring of the cross was greater. If you seek for the majestic and sublime of His life, then go to the cross. What language can be grander than “when He was reviled, He reviled not again; when He suffered, He threatened not.” Paul with his hands and feet in the stocks in the inner prison of the old Philippian jail, singing, is a greater marvel than Paul on Mar's Hill preaching.

There is no eloquence equal to the silent suffering for Christ's sake. A young man belonging to the Young Men's Christian Association was standing out on the sidewalk in a city, handing dodgers to folks out in the street and pointing up to the room where they were going to hold the service, and a gentleman who walked along with the crowd saw this young man hand a dodger to a fellow, and the fellow up with his fist and almost knocked him down on the sidewalk; but he regained his foothold and was ready with a dodger as another came along, and directly another man slapped him in the face as he gave him one and the gentleman got interested in watching

how the young man took it. In a few minutes he put a dodger into another man's hand, and the man caught him and just knocked him right down to the ground, tore one of his coat sleeves and bruised him up generally; but he got up and had another dodger ready for the next man that came along. The stranger went up into the room and after hearing the leader, he said: "Gentlemen, I never heard a sermon in my life yet that impressed me, but I stood out here before your door and saw how the roughs mistreated that young man over there, and I saw the spirit in which he accepted it; and I walked in here to your meeting, and I want the very same spirit which that boy manifested."

My reader may never have noticed the sudden break at the thirty-fifth verse of that wonderful eleventh chapter of the book of Hebrews. This portion of God's word is called "Faith's Roll of Honor." But the chapter divides this roll into two parts. Hence a better name would be, "The Victors and the Victims of Faith." All that precedes the thirty-fifth verse deals with the "victors" of faith. It tells what men and women wrought or accomplished by faith. Abel "offered," Noah "built," Abraham "sojourned," Isaac "blessed," Jacob "worshipped," and Moses "forsook." Through faith they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, and turned to flight the armies of the aliens." These all are doers of God's will. But at the thirty-fifth verse the scene changes. We are there introduced to another group. It is the company of the "and others." Those of this company comprise the "victims" of faith. Ah, this blessed assembly of the "and others." See what is said of them. "And others were tortured, not accepting deliverance, had trial of cruel mockings and scourgings; yea, moreover of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with a sword, they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented." Their glory consisted not in what

they **did**, but in what they **suffered**. Shall we say that this latter group is less noble than the first? God forbid. Of the latter it is said, "the world was not worthy." And who knows but in that day when "the first shall be last, and the last first," that this chapter will not be reversed and these blessed "and others" placed first on Faith's Roll of Honor. It takes a better type of faith to suffer for the Lord than to accomplish for Him. And it is not those who **work** who shall reign with Him, but those "who **suffer** with Him." John saw those who "were **be-headed**" living and **reigning** with Jesus.

And, strange, the "**victors**" of faith are mentioned by name—Enoch, Noah, Abraham, Isaac, Moses—but not so with the "**victims**" of faith. Their names are unknown among men. They are designated as the "and others," and that is about all man knows of their identity. They never appeared on a platform before a great convention. They had no one to sound their praises. Their work did not call forth the noise of cymbals or the applause of the multitudes. They lived and suffered in seclusion. They were too Puritanical in their principles and too orthodox in their beliefs to become popular with the masses. They could have been brought from obscurity by yielding a little in their radical ways of thinking and doing. Had they trimmed their sails to have suited the ways of the world they could have sailed into port with unfurled banners. Had they made a few concessions, or compromised with the world a little, they could have won its hearty approval. But, no, they preferred to suffer for and with Christ rather than recant or "accept deliverance, that they might obtain a better resurrection." The offers of the world were too insignificantly meager to justify the sacrifice of their Christian principles and hope.

The company of the "and others" takes in the "destitute" and "afflicted." It does not require wealth, learning, high position, or fame to make of a man a hero. Such was Adolph Koch, a "shut-in" for the period of nearly twenty years, the latter part of that great period of time being spent at the Home for Incurables in Chicago, where

he died not long since. He had been a successful business man in his earlier life. But soon affliction entered his family circle. His wife and two little daughters all died upon the same day, and a little later this bereavement was followed by the death of his only son. Then came his own long, protracted sickness, in the course of which he was the subject of repeated operations, losing both of his legs, his left arm, three fingers of the right hand, the right collarbone, and two ribs from each side. Yet this man with Job-like afflictions bore everything unmurmuringly. He was cheerful, loved and constantly studied his Bible, was a beautiful penman and wrote many letters and did all the good to others that was in his power. A friend occasionally furnished him a little money for a Summer's outing. His mode of locomotion was in a wheel-chair, and when he would return after several weeks absence his description of his enjoyment was the most enthusiastic. Several years before his death he wrote this beautiful poem, with the request that it should not be published during his life:

The Master's Orders.

"Go Work and Pray."

Such were the orders yesterday,
And should I dare to disobey?

Then His Command

Was wholly changed; He bade me stand
And contemplate the workings of His hand.

Today His Will

Is spoken in the words "Lie Still;"
And shall I not His wish fulfill?

"Lie Still and Pray"

That is my Lord's command today,
And I will do His will—His way.

THE COUPLET OF OFFICIAL FUNCTIONS

“I have appeared unto thee for this purpose, to make thee a **minister** and a **witness**.”—Acts 26:16.

PAUL served the Lord in a two-fold official capacity: that of a “**minister**” and also that of a “**witness**.” As the Lord said, “I will make thee a **minister** and a **witness**.” Now the business of a witness is to tell what he knows, and the work of a minister is to give of what he has. And it will be noticed that these two official functions fit into the replies the Lord gave to Paul’s two questions. The Lord’s first reply was, “I am Jesus,” and this fact became the very burden of the Apostle’s testimony as a **witness**. No sooner had he been converted than “Straightway he preached Christ in the synagogue that He is the **Son of God** and confounded the Jews which dwelt in Damascus, proving that this is **very Christ**.” The Lord’s reply to Paul’s second question was delivered by Ananias. In substance it was that he should be a “chosen vessel.” How well this answer fits into Paul’s work as a **minister**. The Lord filled as that of a vessel Paul’s life with Himself and then sent him to carry the precious treasure “before the Gentiles, and kings and the children of Israel.”

Paul, the Minister

When Jesus fed the multitude of the five thousand He took the five little barley loaves and the two little fishes and divided them among the disciples. Not that they might have a feast all to themselves. By no means. They were to take that which they had received and with it **minister** to the needs of the multitude. He is blessing His children for the same purpose today. Has He given you strength to labor with your hands? It is

not that you might hoard away a fortune, but that you "may have to give to him that needeth" (Eph. 4:28). Have you received from Him comfort? Do not keep it to yourself. He comforteth us, "that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:4). Has He blessed you with a knowledge of the Word? It is not for your own edification, but that you might "communicate unto him that teacheth in all good things" (Gal. 6:6). Has He imparted to you the gifts of His grace? Those gifts are not for you alone. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (I Peter 4:10).

In the book of Zephaniah, first chapter and twelfth verse, the Lord says: "I will punish the men that are **settled on their lees.**" Here is seen a rather peculiar condition—"men settled on their lees." What does it mean? The figure is rather rare in biblical terminology, yet it is as significant as it is rare. The idea is that of a sediment or dregs that settle at the bottom of a bottle of wine or drugs, when left unused or undisturbed for any length of time. The meaning is religious stagnation or spiritual inactivity.

You no doubt have watched the druggist fill a prescription. He takes down a bottle from one shelf and pours some of its contents into a vial, and then another from a different shelf, and so on until the prescription is filled. He then puts a label, containing the directions, on the bottle, and among the directions given you generally find, "Shake well before using." Why such instructions? Simply because if the bottle stands undisturbed for any length of time some of the important ingredients will settle to the bottom of the bottle and thus the medicinal virtue of the mixture would be lost. May it not be that many Christians have lost the virtue of their influence by their inactivity? Deep down in their lives there are possibilities and powers which have never been awakened or stirred up. "Stir up the gift that is in thee," says Paul

to Timothy. "I think it meet, as long as I am in this tabernacle, to stir you up," says Peter.

But how may this be done? There is a verse in the forty-eighth chapter of Jeremiah that tells us. The verse, in part, is this: "Moab hath settled on his lees, and hath not been emptied from vessel to vessel." This is a case of cause and effect. Moab's condition of being "settled on his lees" was simply the result of not being "emptied from vessel to vessel." A sediment will never gather in a vessel so long as you keep pouring its contents from one vessel into another.

Reader, is yours a torpid spiritual condition? Is there anything sluggish about your religious experience? Are you undergoing a stagnation of life? Is your experience a Dead Sea experience? Have you lost that zest so characteristic of a first love? If so, the cause of Moab's trouble is your trouble—you have not been "emptied from vessel to vessel." Like the Dead Sea, you have always been receiving and never giving. Bestir yourself. Begin to empty some of the blessings of your life into the lives of others, and note the result.

"Have you had a kindness shown?
 Pass it on, pass it on!
 'Twas not given for thee alone,
 Pass it on, pass it on!
 Let it travel down the years,
 Let it wipe another's tears,
 Till in heaven the deed appears,
 Pass it on, pass it on!"

But you say, "I have nothing to give; I am like the Apostle Peter, 'Silver and gold have I none!'" It is true that Peter had neither silver nor gold, but you will remember that he said to the lame man at the gate of the temple, "But such as I have give I thee." Now are you willing to do as Peter did? Are you ready to give "such as you have" for Jesus? But you say, "What did Peter have?" Very much. Let me name a few of the things he had and gave.

Peter Gave His EARS.

He listened to the lame man while he made his ap-

peal for alms. The consecration of the ear is of vital spiritual importance. For instance, hearing is essential to **life**. "Incline your **ear** and come unto me, **hear** and your soul shall **live**." "The dead shall **hear** the voice of the Son of God, and they that **hear** shall **live**." Hearing is essential to prevailing **prayer**. "He that turneth away his ear from **hearing** the law, even his **prayer** shall be an abomination." Hearing is essential to **faith**. "Faith cometh by **hearing**."

And what have men not accomplished who first gave their ears to the call of God and then to the cries of a needy world. One day Abraham listened to what God had to say to him, and He made of him the head of a great and mighty nation. Moses one day listened to God and He made of him a great emancipator and law-giver. Samuel very early in life listened to the Lord and He made of him a mighty judge and prophet. The Apostles and early disciples gave an ear to the call of the Lord and He made of them mighty channels of blessings.

Peter Gave His EYES.

It is said that he "fastened his **eyes** upon" the lame man. The eyes can be made a mighty power for either good or evil. A little child, two and one-half years of age, was lying looking up into the face of her mother. The mother in turn was gazing down into the face of her child. Presently the little one said, "You are talking to **me**, mamma." "No darling," said the mother, "I didn't say anything." But the little child insisted, saying, "You is talking to me wif your eyes, and you say, 'O you dear little girl, how I do love you.'"

Many years ago a dear old pastor in the State of New York was urging the unsaved of his congregation to accept Christ. A young lady, a society girl, was deeply moved, and was about to stand up for prayers. She turned and glanced at her mother. The mother was a member of the church. She gave her daughter a look that caused her to keep her seat. The second appeal was made by the pastor. The girl was about to stand up when another look from her mother restrained her. Once

more the invitation was given. It was an urgent appeal. The girl bent forward, clinched the seat in front of her, and was about to stand; but she gave one more glance at her mother, and in her mother's face she saw a look of keen displeasure. She fell back into the seat an unsaved girl, and all because of a pair of eyes that had never been consecrated to the Lord.

Peter Gave His HANDS.

He took the lame man by the "right **hand** and lifted him up." Peter was a firm believer in the gospel of the hand. Many centuries ago the Lord said, "I spake unto you by the **hand** of Moses." In reading these words we almost conclude that it is a misprint, and that it should read, "I spake unto you by the **mouth** or **lips** of Moses." We can hardly think of one speaking by the hand, unless it be a deaf mute who uses what is known as the "deaf and dumb alphabet." Moses spake by his hand in the use of the rod in obedience to the commands of Jehovah, also when he wrote in answer to God's orders. Jesus spake by His hand when He touched the leper, and the eyes of the blind, and laid His hands in blessing on the little children.

Mr. Sankey tells how during the great Moody meetings in England he drove out of London to a gipsy camp at Epping Forrest. While there a little gipsy boy came up to his carriage. Mr. Sankey put his hand upon the little fellows head and said, "I hope, my boy, the Lord will make a preacher of you some day." Years later when Gipsy Smith made his first visit to America Mr. Sankey took him for a drive in Brooklyn. While driving through Prospect Park the Gipsy evangelist called up the incident and asked the great singer if he remembered it. Mr. Sankey said that he remembered it well. But think of the surprise when Gipsy Smith said, "I am that boy."

Peter Gave His LIPS.

What words of hope and helpfulness he gave the lame man—"In the name of Jesus Christ of Nazareth rise up and walk." Some years ago a woman went to G.

Campbell Morgan at the close of the Sunday morning service, and said, "Oh, I would give anything to have some living part in the work that is going on here next week in winning men and women to Christ, but I do not know what to do." Mr. Morgan said, "My sister, are you prepared to give the Master the five loaves and two fishes you possess." She said, "I do not know that I have five loaves and two fishes." "Have you anything," continued Mr. Morgan, "you have used in any way specially?" She did not think that she had. "Well," said he, "can you sing?" She admitted that she sang some at home and that she had sung before at an entertainment." "Well, now," he said, "let us put our hand on that. Will you give the Lord your voice for the next ten days?" She promised she would. Mr. Morgan said that he shall never forget that Sunday evening. He asked her to sing and she sang. She sang the gospel message with the voice she had, feeling that it was a poor, worthless thing, and that night there came out of that meeting into the inquiry room one man, who afterwards said it was the gospel song that reached his heart. That man became one of the mightiest workers for God in that city and country.

Give such as you have. Minister to Him and for Him with such things as He has given to you. The widow of Zarephath gave her pittance of oil and meal. The little lad gave his loaves and fishes. Barnabas gave his land. Dorcas gave her needle. Lydia ministered with her hospitality. Aquila and Priscilla gave their knowledge of the Bible.

The little maid sat in the high-backed pew,
And raised to the pulpit her eyes of blue;
And the prayers were long, and the sermon grand,
And oh, it was hard to understand:
But the beautiful text sank deep in her heart,
Which the preacher made of his sermon a part;
"Silver and gold have I none," read he;
"But such as I have give I to thee."
And the good old pastor looked down and smiled
At the earnest gaze of the little child.
The dear little maid carried home the word,
Determined to use it as chance might afford.

She saw her mother unceasingly
Toil for the needs of the family,
So she cheerily helped, the long day through,
And did with her might what her hands found to do.
“ ‘Silver and gold have I none,’ ” said she,
“ ‘But such as I have give I to thee,’ ”
And the joyful mother tenderly smiled
As she bent to kiss her little child.

On her way to school at early morn
She plucked the blooms by the wayside born;
“ ‘My teacher is often tired, I know,
For we’re sometimes naughty and sometimes slow;
Perhaps these may help to lighten her task,’ ”
And she laid the flowers on her teacher’s desk.
“ ‘Silver and gold have I none,’ ” said she,
“ ‘But such as I have give I to thee.’ ”
And the weary teacher looked up and smiled
As she took the gift of the little child.

As she played with her sisters on the grass,
She saw a dusty traveler pass.
“ ‘Poor man,’ ” she said. “ ‘He’s tired, I think;
I’ll go and get him a nice, cool drink.’ ”
And she hastened to fetch her little cup,
And dip the sparkling nectar up.
“ ‘Silver and gold have I none,’ ” said she,
“ ‘But such as I have give I to thee.’ ”
And the thirsty, dusty traveler smiled
As he took the cup from the little child.

Sweet and innocent, clad in white,
She knelt by her little bed at night.
With a childish trust she longed to bring
Some gift to her Savior and her King.
“ ‘So much from Thee every day I receive;
But my heart is all that I have to give.
‘Silver and gold have I none,’ ” said she,
“ ‘But such as I have give I to thee.’ ”
And our Father looked down and tenderly smiled
As He took the gift of the little child.

—Elizabeth Rosser.

You say you have nothing to give? How strange.
He has placed in your possession the remedy for man’s
sins, and asks you to carry it to him. He has put into
your possession the pardon of those poor prisoners of
doubt who “sit in darkness and the shadow of death” in

all parts of the heathen world, and asks you to deliver it. Suppose a criminal in one of the prisons of our commonwealth under the sentence of death. Suppose the Governor should commit to you his pardon and ask you to deliver it. What if you should delay to deliver it until after the execution had taken place? The blood of that man would be upon you. But what of the pardon of the myriads of precious souls that God has entrusted to our care? If we fail to deliver it their blood will be upon our souls. Do not ask what God will do with the heathen if they die without knowing Him. That is not the question. What will He do with us if we fail to tell them?

A letter written nearly fifty years ago by a dying Union soldier on the bloody field of Gettysburg, while the fearful storm of battle was still raging about him was delivered only a few years since to a brother of the dead soldier now living in the city of Philadelphia. James and John Marlowe enlisted in the early days of the war in the Sixth Pennsylvania. They served together for a few months. Then James was transferred to another regiment and the brothers lost track of each other. On the third day's battle at Gettysburg John received a mortal wound. As he lay dying a comrade came to him to see if he could do anything for him. There was just one thing the dying man wished for and that was to send a few last words to his brother. The comrade, who was Frank Comber, a member of a New York regiment, raised the wounded man to a sitting position and sustained him while he expended his remaining strength in penning a short note to his brother, in which he strongly urged him to become a Christian. Having finished the note Sergeant John Marlowe sank back and quietly breathed his last. Comber, to whom the note was committed for delivery to the brother, carried it with him through all the campaign that succeeded the Gettysburg fight, until he was mustered out at the close of the war. Then he began to search for the surviving brother. He consulted the records of the War Department, but could learn nothing of the brother, James Marlowe, until a few years ago, in

a Grand Army paper, Comber noticed an account of some function in which General Ellis Post, of Germantown, took part. Among the names of the officers was that of James Marlowe. Comber wrote to Marlowe at once and learned that he was the man for whom he was looking for over forty years. He would not trust the letter of the dying brother to the mails. The message was too sacred for any such risks. It might go astray and be lost. He left New York for Philadelphia and delivered the letter in person to the man to whom it was addressed so many years before. Nineteen hundred years ago the King of heaven gave into the hands of his church a message—"Go ye into all the world and preach the Gospel to every creature." It was his last, His only request. It is a sacred message. And after all these centuries it is the crying shame of Christendom that the message has not yet been delivered. Mr. Comber had a reason for not delivering his message, for he knew not the whereabouts of the dying man's brother. But we know where the lost souls are for whom Christ died. India, China, Africa, Japan and the isles of the sea, are filled with them. Will we be chosen vessels for Him to carry the precious news to them? Paul could look into the faces of the people of his generation with an approving conscience, and say, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that He was buried and that He rose again the third day according to the scriptures." Can we say the same of ourselves and this generation?

Paul, the Witness

In the realm of jurisprudence there are certain things that disqualify an individual as a competent witness. The same things hold true in the spiritual realm. What are some of these things?

Ignorance.

We cannot testify to a thing of which we have no knowledge. If you should be called to the witness stand in one of the courts of our commonwealth and be asked

what you knew about the case under trial and you should answer, "Nothing," the court would kindly inform you that "You're excused." The strength of a witness lies in what he **knows**. Ananias said to Paul, "The God of our Fathers hath chosen thee that thou shouldest **know** His will, and **see** the Just One, and shouldest **hear** the voice of His mouth, for thou shalt be a **witness** unto all men of what thou hast **seen** and **heard**." The Jews might persist in circulating the report that the disciples came by night and stole away the body of Christ out of the grave while the guard slept, but Paul knew better. He had seen Jesus in heaven with his own eyes and from which place he had heard Him speak.

Testimony is always linked with knowledge. Jesus said, "We **speak** that we do **know** and **testify** that we have **seen**." John the Baptist says, "I **saw**," then he "**bare record** that this is the Son of God." Where there is nothing known there can be nothing told. And the fact that so many professed Christians are silent concerning Christ may be regarded as an evidence that they have no experimental knowledge of Him, "for we cannot but speak the things which we have seen and heard."

This age needs a revival of Christian testimony—personal, public, pungent, direct, forceful, convincing. Many of the Christians of the present time, it is to be feared, have degenerated into little more than gospel parrots. They testify in other men's thoughts and sayings, instead of telling earnestly, yet simply, of the things that they themselves have experienced of the life and power of Christ. There is too much **hearsay** testimony and too little personal knowledge. If you were to go into court and testify for the commonwealth or the defendant as you testify for Christ the court would silence you at once. Hearsay evidence does not stand in law. Second-hand knowledge counts for nothing in a trial by jury.

Is it not this element of personal testimony that makes the rescue mission stations so famous for righteousness. It is there that converted drunkards and prison convicts tell of the mighty regenerating power of

the Gospel. It is there that men with records as black as hell itself hear the old story of the gospel from the purged lips of some who have been "down and out," and who have been as low or even lower than they themselves in sin. It was S. H. Hadley, the poor, homeless, friendless, dying drunkard who staggered into the Jerry McAuley Mission and there heard McAuley, the once thief, outcast, drunkard—a regular old bum—tell, amid deep silence, the story of how God had saved him. It was this testimony that saved Hadley.

Christian testimony is Christianity's best and only defense. "The world will listen to facts when they are deaf to reason." Note how Paul begins his speech to the angry mob, "Men, brethren, and fathers, hear my **defence**" (Acts 22:1). What is his defence? I fancy that the mob stood with breathless silence as they waited for this acutest of all reasoners, this profoundest theologian of the church, who was about to defend Christianity as represented in his own person. We can almost hear one say to the other, "Now we shall have the most masterly debate of the ages. Paul is about to attempt to prove the gospel to be true. Let us prepare for the most learned arguments." But see how Paul disappoints their expectations. All he does is to tell them his Damascus road experience, and that in the most commonplace terms. That is his only defence. And it is the best that Christianity can produce. You can get nothing stronger. Let a brother rise in experience meeting and tell that he was a great sinner, and that Jesus Christ saved him, and he has told everything; and all the wise philosophers of the ages cannot answer him. It is here where Christianity finds its strongest bulwarks. As long as it can stand by redeemed men and say—"This is my work; listen to its recital"—it is safe.

Prejudice.

Let a witness admit before the court that he has had frequent disputes with the defendant and that at times the controversies grew so warm as to almost come to blows, and see how soon the attorney for the defendant

will turn to the judge and say, "Your honor; this man is not a competent witness. There are evidences here of a prejudiced mind, hence the testimony that this man will give is apt to be biased," and your evidence would be discredited.

Reader, you claim to be a witness for Jesus, do you not, but how about those controversies you have had with Him? He has been asking you for a fuller consecration of yourself to Him, and you have been fighting Him on every point. He has been trying to get a larger place in your life for some time, but you have been offsetting Him on every side. He has been making an effort to have you give up those worldly associations in which you are entangled, but how rudely you struggle with Him against His will on this point. He has been using some dear Christian to lead you into a deeper religious experience, yet how fiercely you contend with Him in these things. You will never have a clear testimony so long as those controversies continue.

You have no doubt heard how Mr. Meyer almost sold his birthright because of his resistance of God's will on a certain point. He had been fighting the matter for months. Every time he came to the Lord's table and handed out the bread and wine the thing would meet him. When he attended a convention or meeting of holy people the thing would come up before him. It was the one point in his life where his will was entrenched. One night he decided he would do something with Christ which would settle it one way or the other. He met Christ. A struggle ensued. Finally as he knelt he gave Christ the ring of his will with the keys on it, but kept back one little key, the key of one little closet in the back story of his heart. At this Jesus seemed to say to him, "Are they all here?" He said, "All but one." "What is that?" said He. "It is the key to a little cupboard in which I have some things which Thou needest not interfere with." Then Jesus took the keys and put them back again into Mr. Meyer's hand and as He began to glide away toward the door, He said, "My child, if thou cannot trust Me with all

you do not trust Me at all." Mr. Meyer cried, "Stop!" and He seemed to come back to him. Mr. Meyer yielded. The Lord took the keys. The struggle ceased. There was a great calm. It was the beginning of a new and mighty ministry. Before this experience his testimony was weak, but now "with great power gave he witness of the Lord Jesus."

James says, "That Spirit which He made to dwell in us yearneth for us even unto jealous envy." The picture here is that of a lover and his espoused maiden. The maiden is growing cold in her affections. She has begun to listen to the wooings of other suitors, and the encroachments they are making are beginning to threaten a separation from her first love. Her first lover witnesses the attentions paid to his espoused by his rivals. He keenly feels the piercing effects of the growing alienation of her affections. He yearns over his espoused's conduct with a jealous envy. So it is with the Spirit of Christ which He has made to dwell in the believer. The Spirit sees Christ's bride, the church, courting the attentions of the world. He sees the growing fondness for the things of the world, the flesh and the Devil—His rivals. He sees the love for His word giving place to fiction. He feels the gradual waning of the affections that were once bestowed upon Him. He realizes that His fellowship is not appreciated as it once was. He knows that it is only a question of time until He will be abandoned entirely for another. And oh how He yearns over us and in us! How He seeks to win us back to our first love. How His love is wounded as He sees the place He ought to occupy in our hearts and lives given over entirely to a rival of His. "He yearneth for us even unto jealous envy."

Self-Interest.

We knew of a young professional man who went into a new community and opened an office. It was not long until the report was abroad that he had united with a church. And when all the facts became known it was not surprising that the church with which he united was one of the strongest numerically and financially in the

community. When questioned as to the new step he had taken he voluntarily admitted that his object was to enlarge his income by an increased patronage. What weight do you suppose the public would attach to such a man's testimony?

The Devil seems to have known that there is a streak or vein of self-interest somewhere in our nature. And while it may not be true that every man has his price, yet it is a fact that many have. In view of this the Devil one day said to God, "Doth Job serve God for nought?" As much as to say, "Job is righteous and serves You for what there is in it for him. Take these things from him," says the Devil, "and he will curse Thee to Thy face." The Devil's supposition of such a possible weakness of our nature was correct, but somehow he was mistaken in his man.

Billy Sunday, the evangelist, relates an incident of the miscarriage of justice through **self-interest** on the part of the jury. A man was accused of stealing bacon. He went to an attorney and pleaded with him to take his case, but the facts were such that the lawyer did not want the job. Finally he took it, and when the day for trial came the case looked so black that the only thing the attorney could do was to put in a plea for the man's family. The jury went out and when they returned they brought in a verdict of "not guilty," to the great surprise of the attorney. Taking the man aside he told him that he was as guilty as anything in this world, and asked how the jury came to acquit him. "Ten of those men," replied the accused, "got part of the bacon." A man who is a Christian only because he has an axe to grind will find that men will lay no stress whatever upon what he says.

Crime.

The law discredits the testimony of a criminal. Even if it can be but proven that a man's character is bad, that fact alone will weaken his testimony. Character and testimony stand or fall together. This is particularly true of Christian testimony. One evening a lady went into a

little mission room, and was there asked to say something to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously. "Do you play cards?" he asked. "No." "Do you dance?" "No." "Do you go to the theatre?" "No; not now." "Very well," said he, "then you may talk to me. But I won't listen to one word from you fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are." A wheezing, short-breathed man is a poor person to commend a cure for asthma. A bald-headed man is a bad recommendation for a hair tonic. And a worldly, inconsistent church member is a wretched failure to tell about the cleansing blood of Jesus.

One thing as much as anything else that the prodigal lost by his waywardness, was his testimony. One can fancy that he almost hears some of his old companions out there in the "far country" laugh at him as they see him among the swine troughs. But with a defiant air he straightens himself up and says, "You need not think I am poor and laugh at me because I am dressed in rags. I belong to a very respectable family. My father is rich, lives in a very fine mansion, and has servants that dress better than you do." Imagine then how those young fellows would laugh at that. "Your father rich! You look like it, don't you? Your father living in a fine house? Your father have well dressed servants? You may tell others that, but don't try to pass any such nonsense on us." And the poor prodigal, as he looked himself over, could find nothing to say. His life flatly contradicted his testimony. Do not try to tell the sinner of the delights of Christ's service when you yourself find more pleasure in the evening party than in the mid-week prayer meeting. Do not act the hypocrite by attempting to impress upon the mind of the unbeliever how fully and effectually the Lord satisfies the every longing of the hungry soul when you yourself can hardly wait for the benediction of a religious service in order to get out and into a moving picture show.

From what we have now said it is evident that competency as a witness consists of both **capability** and **credibility**. For instance, a man may be called into court as a witness. No man has ever disputed his word. He is perfectly honorable. His word is as good as his bond. So far as **credibility** is concerned he is fully competent. But he lacks as to **capability**. He has no personal **knowledge** of the facts of the case that is being tried. He is excused by the court. There are men today who are fully honorable. Their lives are such as would commend the gospel of Christ. But they are not saved. They have never been born again. They are absolutely ignorant so far as an experimental knowledge of salvation is concerned. These are the moralists, or the men who have united with the church without first being converted. The public would believe what they would say, but they have nothing to say. They know not the Christ, the Son of the living God.

On the other hand, a man may go into court. He may have been an eyewitness of everything that is charged against the defendant, and so far as **capability** is concerned he is fully qualified to testify. But his morals are bad. His word is not reliable, and because of this his testimony is questioned. He is not **competent**. This is a picture of the inconsistent Christian. He may have been born again. He may once have been enlightened and have tasted of the heavenly gift and made partaker of the Holy Ghost, and have tasted the good word of God and the power of the world to come, but he has fallen away from his steadfastness in Christ, and men have lost all faith in his profession. "What he is," as someone has said, "speaks so loudly that no one can hear what he says."

A Christian lady worker was speaking to another girl at a revival meeting, trying hard to bring her to Christ. Some few evenings later this lady worker attended a theatre, and, happening to turn around, whom should she see but the very girl she had spoken to at the meeting. The girl's eyes had a triumphant, mocking look in them.

"Ah ha!" she exclaimed, "what are you doing here?" "Well," replied the young Christian, "I heard it was a nice, respectable sort of a play, so I thought I would come and see it." "You did, did you?" said the other scornfully. "You are a pretty sort to be speaking to me about my soul. You ought to go back to the meeting and get right down on your knees in the sawdust among the sinners." A rebuke like this would be in place for some others. And they would likely get it, providing they attempted to testify for Christ in the work of soul-saving.

The word **witness** is a strong term. It could easily be rendered martyr, and at places in some copies it appears so. As for instance, "Ye shall be my **martyrs**." Christ's disciples must not confirm their testimony with an oath, as a witness generally does, nor yet alone seal it with signs and miracles which they were expected to work, but, if necessary, they must attest the truth of the gospel by the suffering of death. All of the Apostles, save John, are said to have suffered cruel martyrdom because of their testimony for Christ, and even John was thrown into a caldron of boiling oil at Rome from which he miraculously escaped alive. Paul, the subject of our book, was beheaded at Rome by that cruel tyrant Nero. So long as we have not yet "resisted unto **blood**, striving against sin," we should not complain of that which we must suffer for Him, for we have not as yet filled up the full measure of the cup of a **witness**.

But how can an individual at this late date of the Christian era be a fully competent witness for Jesus? How can a man now tell of Christ's death with the same force of conviction as those who were eyewitnesses to it? How witness of His resurrection? None of us saw Him die. To none of us did He appear after His resurrection. How can we declare Him to be the Son of God when we did not see Him declared such by His "resurrection from the dead?" How can we testify to His place at the right hand of God in the heavenlies when we did not witness His ascension? Peter said, when selecting a successor to Judas, "Wherefore of these men which have accompanied

with us all the time that the Lord Jesus went in and out among us, beginning with the baptism of John, unto that same day that He was taken up from us, **must** one be ordained to be a **witness** with us of His resurrection." Now these words would seem to confine Christian testimony to Christ's immediate disciples.

But with all due credence to Peter's statement, there is still a sense in which believers today are as fully competent to testify of the great facts in the work of Christ as were the early disciples. Nineteen or twenty miles from where I am sitting there may be an electric dynamo. From that dynamo to where I am there may be a wire strung. I touch that wire and there is produced in me a sensation that corresponds exactly to that subtle energy that is stored away in that dynamo nineteen or twenty miles away. Now it is not necessary for me to go all that distance to know that there is an electric dynamo somewhere in existence. The effects of the touch of the wire that I receive tell me as much as I could possibly know by even going and becoming an eyewitness of it. Now running back over the history of time for nineteen centuries there is the wire of faith that puts me into vital touch with the great facts of the person and work of Christ. By this wire I touch the fact of Christ's divine **Sonship**, and I am made a **son**; "for as many as received Him, to them gave He the power to become the **sons of God**, even to them that **believe** on His name." And at once the Spirit begins to bear witness with my spirit that I am a child of God. So I know that Jesus is the Son of God, for how could the relation of sonship be effected in me by my simple faith if He were not God's Son. I touch the wire again, that wire that links me with the **death** of Christ, and there is wrought in me a **deadness** unto sin. The world becomes crucified unto me and I unto the world. This is not a myth. It is not imagination. It is an actual experience. Now what works that change in me if it is not true that nineteen hundred years ago Jesus died for me on the cross? I touch the wire again by which I am put in touch with His **resurrection** from the

dead, and immediately I find myself **rising** from a state of death in trespasses and sins to a newness of life. I am born again, begotten to a lively hope. Now this is not a phantom of the mind. It is an actual fact. Now by what process has this change been brought about in me if it is not true that I have been begotten by the resurrection of Jesus Christ from the dead? Did He not say, "Because I live, ye shall live also." Is it not a fact that "if Christ be not risen we are yet in our sins?" And if that is a fact, then it is also a fact that if we are not in our sins, that then Christ is risen. I touch the wire again and there is wrought in me a strange **heavenly mindedness**; my affections are turned to things above, where Christ sitteth at the right hand of God. What brings about this change in me if Christ is not at the right hand of God in the heavenlies now?

He has risen. I have risen, too,
 Out of the sepulchre of crushing woe;
 Some angel's hand (perchance it was His own)
 Rolled from the doorway sorrow's sealing stone,
 And I arose, arose with a throe.
 He has risen. I have risen, too,

He has risen. I have risen, too,
 Out of the shameful passions of the flesh,
 Out of the unseemly pride and greed of pelf,
 Out of the grossness of my lower self,
 Into the Spirit's ether, fine and fresh,
 He has risen. I have risen, too,

He has risen. I have risen, too,
 Out of the scoffer's tomb of doubt and scorn,
 Out of the prison-house of moral sight,
 Out of the grave and its enshrouding night,
 Into the resurrection's radiant morn.
 He has risen. I have risen, too,

—Susie M. Best.

THE COUPLET OF COMMUNICATED BLESSINGS

“To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.”—Acts 26:18.

“That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me.”—Acts 26:18.

PAUL was to be a channel of divine blessing to the Gentiles, to which people he was especially sent. These blessings are divided into two classes. First, the opening of the eyes, the turning from darkness to light, and from the power of Satan unto God, or the things that are necessary to make an individual a fit subject for adoption into God's family. And, second, the “forgiveness of sins and inheritance,” or those blessings to which an individual becomes eligible by becoming a son of God. We shall therefore call the first group the pre-sonship blessings, and the second group the post-sonship blessings.

Pre-Sonship Blessings

Transformed, or a Changed State.

“To open their eyes.” This change has the appearance of a new creature. It looks like conversion. Sight is always associated with conversion. We can think of nothing else when a man rises in a meeting and says, “Once I was blind, but now I can see.” It was so in Paul's case. Ananias was sent to him that he might receive his sight, and there “fell from his eyes as it had been scales, and he received his sight forthwith.” Now Paul is sent to the Gentiles for the same purpose for

which Ananias was sent to him. The Lord does not want the blind to lead the blind, lest both of them fall into the ditch.

Man needs a purged vision to see and understand the things of God. An old Scottish lady, blinded with cataracts on her eyes, was led into a richly furnished office of an oculist. An operation was performed. She returned from time to time for attention, when finally the doctor removed the bandages one Easter morning, and she could see. She looked at the doctor, at the furnishings of the office, at the sunlight pouring into the room, and exclaimed: "How beautiful! Were all these things here the first day I came?" "Yes, madam," the oculist replied. "Were these pictures on the wall?" "Yes, madam." "And the sun as bright that day as today?" "Just as bright." "Then why did you not tell me about all these things that day, for I love such things." "Madam," he replied, "my care that day was to give you sight; nothing that I could tell you about them would be of much importance until you could see them." It is only after man's spiritual eyes are opened by the regenerating power of the Holy Spirit and the Word of God, that he can see the beauties of the spiritual life. "Except a man be born again he cannot **see** the kingdom of God." "For what **man** knoweth the things of **man**, save the spirit of **man** which is in him? even so the things of **God** knoweth no man, but the **Spirit of God**." A horse cannot understand and appreciate a painting, the work of **human** genius. It takes a **human** mind to appreciate the work of the **human** mind. It is only the "spirit of **man**" which is in man that enables him to know "the things of **man**." So it is only the **Spirit of God** which is in the believer that enables him to understand the **things of God**. "Now we have received the Spirit which is of God, that we might know the things that are freely given to us of God."

Translated, or a Changed Sphere.

"Turned from darkness to light." This looks like separation. The Bible urges the Christian to "have no

fellowship with the unfruitful works of darkness." Believers are the children of light; sinners are the children of darkness. "What communion hath light with darkness?" The believer should be like his Great High Priest—"separate from sinners." He should answer to the description of a disciple as given by the Master—"They are not of the world, even as I am not of the world." And note, we are not warned so much against the **opposition** of the world, but against its **friendship**. "The **friendship** of this world is enmity with God. Whosoever therefore will be a **friend** of the world is an **enemy** of God."

Several years since a wealthy and cultured American died in England, having resided there for many years, and during all that time he had been a prominent figure in social and literary circles, yet had never dined at the table of any Englishman since his first week abroad. He had lectured at Oxford and in London, before learned societies, and was everywhere recognized as a scholar and a gentleman, but upon his arrival in England he had accepted the first invitation to dinner that was tendered him. At that dinner his host made some reference to the United States which he could ill brook, but which his position as guest denied him the right to resent. Upon the spot he formed a resolution never to accept a courtesy that might conflict with his duty to his country. And for thirty years he mingled with the people of England, yet as a man **separate** and **apart**. It is almost impossible for one to harmonize with the religion of Jesus the conduct of many professing Christians in attending social functions, lectures and plays, where the truths and principles of the Christian religion are ridiculed and treated with contempt. How can a true child of God fellowship with men who every moment heap indignities upon their Master? How can they find pleasure in going to places where their faith and the faith of their fathers is repeatedly insulted? How can they relish the writings of men who look upon the Bible as something less than good fiction? Has the cross of Christ, in which the Apostle Paul gloried and by which he was crucified unto the world and the

world unto him, no place in the lives of believers today? If the world is crucified unto a man, then it is a dead thing to him, and he wants it buried out of sight. Living men want the living Christ. And if the believer is crucified unto the world, then the world does not want the believer. He is a dead thing to its desires, and aims, and hopes, and plans. So if you are a true believer, "Marvel not if the world hate you." "If ye were of the world, the world would love his own, but because ye are not of the world, . . . therefore the world hateth you."

There is a close connection between separateness from the world and spiritual power. Does the Christian desire his influence to be felt for good? If so, let him make the impression upon the world that Christ his Master made, that he is not of this world, that in motive, aims and rewards, his life is distinct from that of the worldling. But if he gives the impression that he lives for the same ends after which they so eagerly pursue, that the things that satisfy them also satisfy him, that his standard of right is not a whit higher than theirs, he will never be anything but a weakling, a spiritual imbecile. The Christian's manner of life and speech must give the sinner uneasiness of conscience, and his very example must be a standing reproof against the unbeliever's fatal course.

The cry of the world is "Compromise, compromise." "Come down with your standards and we will adopt them." Do not these words savor of that subtle cry at Calvary—"Come down from the cross and we will believe Thee?" What if Jesus had come down from the cross without dying? And what if His murderers had believed on Him? They would have been no better off than before. The Son of Man must be "**lifted up**" in order to make possible eternal life for those who believe on Him. Christ must pay our debt before we dare trust Him as our Surety. He can not save others if He saves Himself. And what if the church should lower its standards? And what if the world would then adopt them? The world would be made no better. Some years ago, it is said, the boundary line between South Carolina and Georgia was

changed. An old sister who had lived in Georgia discovered that by the change she had been placed in South Carolina. When she fully realized the fact that she lived in another state she expressed herself as finding the climate so much better in the Carolinas than in Georgia. Poor deluded soul! And yet is that not precisely a picture of the only effect on the sinner were the church to lower her standards? The church might make concessions sufficient to embrace in its membership the entire unbelieving world. She might yield in principle to such an extent that sinners everywhere would endorse her faith. But with what result? The sinner might imagine himself better off, but it would only be a delusion. Besides, the church would be degraded to the level of the world.

When the Lord saved David He did not accommodate the rock to his feet by lowering it to the miry clay. Far from it. He did just the opposite. He brought him **up out** of the pit and **out** of the miry clay and set his feet upon the rock. To have done otherwise would not have helped David in the least. On the other hand, it would have besmirched the rock. The Lord does not accommodate His truth to suit our sinful condition, but rather adjusts our moral state to harmonize with His truth. He does not attempt to light up the darkness of this old world, but rather calls us "out of its darkness into His marvellous light." He makes no effort to convert the powers of darkness, but rather delivers us from them and "translates us into the kingdom of His dear Son."

Compromise is compared to the fugitive in the Siberian forest driving furiously to escape the hungry wolves and at intervals throwing out its children hoping thus to appease its ferocious pursuers. You can never give the world enough until it has **you**. You may throw out your principles one by one, and in each instance there will be possibly a momentary diversion, but you will soon discover that the wolves will be on your track again fiercer and faster than ever. Satan never invented a more fascinating falsehood than that the church can win the world

by falling in with its worldly standards and habits and by accommodating truth to worldly opinions. If we would be the Lord's people we must cut ourselves loose from the world. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Transference, or a Change of Masters.

"From the power of Satan unto God." This is endowment. This is the key to a life of victory. This is the secret of an overcoming life. It is the power of a new Master entering a life that was once dominated by Satan. It is what Thomas Chalmers would call "The expulsive power of a new affection." A story is told of a young man who entered business. In all things he prospered. Through his wise and prudent dealings none was able to overreach him. Later it was learned that he had a father, a man of singular knowledge, of wide experience, of great wealth and influence. In every business transaction the son consulted the father. In every difficulty he sought his counsel. When in need of money he drew upon his father. Their love to each other was more and more manifest as the one trusted and the other helped. Do you wonder that such a young man had a successful business career and outrivaled his competitors? Yet that is what God is anxious to do for us. He wants to get the mastery of our lives. He desires an opportunity to live in us that He might fight our battles for us. It is the only way to make a real success of our life.

How absurd, then, to place upon a man, as is so often done these days, the responsibilities of the Christian life before he has been turned from the "power of Satan unto God." The sinner is utterly incapable for the performance of Christian duties. The "power of cancelled sin" must first be broken before he is free to serve the Lord. The prisoner must first be set at liberty before he is ready for the duties of citizenship. His attempts to keep the law and do right, will all be futile so long as he is void

of that mighty power that worketh in them that believe. A victim of strong drink tried to deliver himself from the habit. Being educated, he tried teaching, hoping that responsibility would sober him. But alas! his efforts failed; he gave up his school and departed in disgrace. Later he actually entered the ministry, hoping that engaging in so solemn a calling would give him self-mastery. But as he found that he had not been "born from above," he soon drifted back to his old life again. Everybody was discouraged. At last, induced to try again, he took hold of God by **faith**. His **eyes were opened**. He was turned "**from darkness to light**," and from the "**power of Satan unto God**." Then he overcame.

"Run, run, and work, the **law** commands,
But gives me neither feet nor hands;
But sweeter sounds the **Gospel** brings,
It bids me fly and gives me wings."

These three experiences—conversion, separation and enduement—are linked with believing, for they are said to be brought about by "**faith** that is in Me" (Christ). And faith is inseparably coupled with sonship, for it is to "them that **believe** on His name" that He gives the power (the right or privilege) to become the **sons of God**."

Post-Sonship Blessings

The pre-sonship blessings make possible the post-sonship blessings. The one is preparatory to the other. Men are made eligible to the latter by receiving the former. The former changes are wrought in them "that they may receive" the latter blessings. What are these post-sonship blessings?

"Forgiveness of Sins."

It appears that "forgiveness of sins" is a covenant blessing. It belongs alone to the children of God. It is no more the property of unregenerate sinners than heavenly inheritance. So let us cease speaking of the sinner as being saved by forgiveness, as such a thing is impossible. The sinner is under sentence of death, and

forgiveness cannot nullify that. Take the criminal who is about to suffer capital punishment. In many cases, while on the scaffold, they ask the forgiveness of the judge, the court and the public, and in most cases they receive it, yet they still die. Forgiven, yet dies. And why? He has broken a law and justice makes forgiveness impossible. A court cannot forgive the guilty and still be just. The law affixes a penalty and justice says the law must be enforced and the penalty paid. But if one offers himself to be punished in the offender's stead and the court accepts the substitute, then the offender is cleared without being forgiven. And the court is still just—it inflicts the penalty—and it is the justifier (clearer) of the offender. God hath spoken and He will not repent. He hath said, "The soul that sinneth it shall die." Now if under this law God forgives the sinner that he dies not, then God is not just. And if God is just, then the sinner cannot be forgiven. Justice cannot forgive. But Christ takes the sinner's place under the law. He dies on the cross in the sinner's stead. The sinner goes free. And how? Through forgiveness? No, through substitution. And substitution makes forgiveness unnecessary. This solves the mighty and difficult problem of redemption. It unties a vast knot. It enables God to still be "just and the justifier of him which believeth in Jesus" (Rom. 3:26).

The sinner needs a **Substitute**, one to take his place in death. A mother tells her child not to go out into the dampness and cold. The child disobeys and goes. It comes back with a high fever and croupish. Critical symptoms begin to manifest themselves. The physician is called in. The child asks forgiveness. Forgiveness is cheerfully granted, forgiveness full and free. But in the face of forgiveness the child grows from bad to worse, and soon dies. The undertaker is called in. The white crepe is placed upon the door. Sorrow reigns in that home. And all this in the face of forgiveness. Forgiven, yes, forgiven, yet dead. Forgiveness did not save that child. There was a broken law, the law of Nature, which

had no forgiveness to offer. What that child needed was some person or power to set aside the penalty of a broken law. In other words, it needed a substitute to bear the penalty of death in its stead. That is what the sinner first needs.

There is great confusion in the teaching on this point. It is due to the fact that the new birth and forgiveness of sins are looked upon as synonymous experiences. But they are not. The new birth makes possible sonship and sonship makes possible forgiveness. And if our reader will but consider the nature of each experience the distinction will at once become apparent. For instance, the prodigal entered his father's family through **birth**, an ordeal that was never afterward repeated. But after he was in the family all wrongs were righted through confession and **forgiveness**. When a man gets sick he never thinks of having himself reborn as a means of getting rid of his physical ailments. All he does is to have doctored up that which has already been born. Now the **unregenerate sinner** is born again when he **believes**; the **sinner** or **blackslidden believer** is forgiven when he **confesses** his sins. As John says, "If we (believers) **confess** our sins, He is faithful and just to **forgive** us our sins." And a man who has once been born again can never get back to where he was before the new birth took place. If such a thing were possible, then every time he gets back into such a state the work of the new birth must be repeated; and Christ must "often have suffered since the foundation of the world."

"Inheritance."

Inheritance, like forgiveness, is also contingent upon sonship and its three conditional blessings. "If **children**, then **heirs**; heirs of God and joint heirs with Christ." So we must be saved to become a son, and we must be a son to become an heir. There can be no heavenly inheritance where there has been no earthly experience of a heavenly nature. Heaven is a prepared place for a prepared people. We must first be made "meet (fit) to be partakers of the inheritance of the saints in light." We

must be turned from darkness to light and from the power of Satan unto God," in order to receive "inheritance."

But believers not only become heirs of God, but also joint heirs with Christ. There is no honor or glory that He will enjoy apart from His followers. A dying judge, the day before his departure to be with Christ, said to his pastor, "Do you know enough about law to understand what is meant by joint-tenancy?" "No," was the reply. "I know a little about grace and that satisfies me." "Well," said the judge, "if you and I were joint-tenants on a farm, I could not say to you, That is your hill of corn, and this is mine; that is your stalk of wheat and this is mine; that is your blade of grass and this is mine; but we would share and share alike in everything on the place." And he continued, "I have just been lying here and thinking with unspeakable joy, that Jesus Christ has nothing apart from me, that everything He has is mine, and we will share and share alike through all eternity."

It is said of Rowland Hill, that when an old man of eighty-four and just before he died, one Sunday night when the light had been put out in Surrey Chapel, he was heard to go to and fro in the aisle, singing to himself:

“When I am to die, ‘Receive me’—I’ll cry,
For Jesus has loved me, I cannot tell why;
But this I do find, we two are so joined,
He’ll not be in heaven and leave me behind.”

THE COUPLET OF OBTAINED MERCY

“I obtained mercy, because I did it ignorantly in unbelief.”—I Timothy 1:13.

“I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting.”—I Timothy 1:16.

WE have come to the most precious couplet of the series. It is a veritable mine of rich, prophetic utterances, a winepress almost bursting with luscious dispensational truth. And we beg our reader not to judge the importance we attach to these blessed truths by the limited amount of space we give to them. Their weightiness would justify volumes devoted to their discussion. All that is possible for us to do in the brief chapter before us is to give a few hints or suggestions and then leave our reader to the many excellent works given wholly to these things.

First Cause of Obtained Mercy.

Paul “obtained mercy, because he did it **ignorantly in unbelief.**” Unbelief is never excusable, though ignorance does modify its gravity to a certain extent. For “at the times of this **ignorance** God **winked** at, but now commandeth all men everywhere to repent.” What Paul did he did blindly. He even thought that he was doing God service when he persecuted the early Christians. But for Paul to have done the same things of which he was guilty **after** he met Jesus in the way would have aggravated his sin a thousand-fold. “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” In this ignorance of unbelief

Paul is a type of the Jews in their crucifixion of Jesus; "for had they known it, they would not have crucified the Lord of glory."

Second Cause of Obtained Mercy.

Paul's conversion was "for a **pattern**." Now a pattern is a sample of the whole. The word "pattern" as used in this instance is a figure of the first coin stamped by a die. Now if we desire to form an accurate idea of what the bulk will be we must then study carefully the pattern in all its minute details. What are the distinguishing features of Paul's conversion?

1. Paul was converted as a **Hebrew**. He is careful to make special note of this fact in his defence before Agrippa—"I heard a voice speaking unto me, and saying in the **Hebrew**, Saul, Saul, why persecutest thou Me?" Hence Paul's conversion was purely Jewish. Please keep this fact in mind.

2. Paul's conversion was the "first" of a group of conversions. There were thousands converted before Paul, but his was the "first" conversion to take place in the manner in which it did. It was unique in itself.

3. Paul's conversion took place **ahead** of time. Says he, "And last of all He was seen of me also, as of one born out of (before) **due time**." So the group of conversions, of which Paul's was a part, belongs to a later period. He is a "pattern to them which should **hereafter** believe."

4. Paul was converted by the **appearance of Jesus in glory**. Never before, nor since, has a conversion taken place in this manner. People are converted in this age by the preaching of the Gospel and not by the appearing of Christ in glory. So the group of conversions, of which Paul's is a "pattern," will take place by the **appearing of Christ in glory**.

5. Paul's conversion is a pattern of "longsuffering." Here, as someone shows, is an example of longsuffering carried to its highest pitch. Longsuffering in which all the patience of a loving God seemed to be revealed in one single instance. In Paul's case it was longsuffering in a concentrated form; all the longsuffering that has ever

been seen, or ever will be seen, seemed to meet in him. Think of the Lord allowing a man to live while persecuting and putting to death the members of His own body. Think of the effectual call of God's grace with a subject so unworthy. Think of the act of the Lord in putting such a man into the ministry and sending him out as an evangelist among the Gentiles. So the people of which Paul is the archetype must be a body of persons with whom the Lord has shown unprecedented forbearance.

6. After Paul was converted he first preached the gospel to his own people—the Jews; then he became a world-wide missionary to the Gentiles. So the people of whom Paul is a pattern will first carry the gospel to their own people, then after that to the Gentile world at large.

It is almost useless to ask who this group of future or "hereafter" believers is of which Paul is a pattern. It is the Hebrew nation, the Jews. They are the people to whom the Lord has manifested unexampled forbearance. And, like Paul, the Jew will be converted by a sight of Jesus in glory. "Behold, He cometh with clouds and every eye shall see Him, and they also which pierced Him." "They shall look on Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son." The tribes of Judah and Benjamin will first receive the Lord as their Messiah, and these two tribes will bring their brethren (the ten tribes) as an offering to the Lord, out of all nations (Isa. 66:20). And when all Israel is gathered into their own land unto their returned King, He will then send them forth to be the missionaries of the world. Men will call them the "ministers of our God," and they will go forth telling that Jesus is alive and is returned to the earth from whence He had been rejected, and that He is reigning in power at Jerusalem. They will invite the Gentiles to come up to Jerusalem to worship Him. Then Zechariah 8:22, 23, and Ezekiel 37 will have a literal fulfillment; then the last events mentioned in that wonderful eleventh chapter of Romans will be interpreted by a commentary of startling events.

The "hereafter" period, at which time the Jew will

"believe on Him to life everlasting," will surely come. It comprises a large part of the burden of prophecy. And prophecy is simply history written beforehand and is always **literally** fulfilled. The "due time," to which Paul's conversion properly belongs, will unfailingly take place. The mouth of the Lord hath spoken it. Then a "nation shall be born at once." Remember, His curses upon His people are only limited. Note a few of them. "Behold your house is left unto you desolate." Forever? Oh, no. Only "Until ye shall say, Blessed is He that cometh in the name of the Lord." Listen again. "Jerusalem shall be trodden down of the Gentiles." How terribly literal this has been fulfilled. But is this condition to be permanent? By no means. Only "until the times of the Gentiles shall be fulfilled." "Blindness in part hath happened unto Israel." But will they never recover from this blindness? Most assuredly. It is only to last "until the fulness of the Gentiles be come in." It is true, as the Apostle says, that "even unto this day, when Moses is read, the vail is upon their heart." But it is also true, as he immediately adds: "Nevertheless when it shall turn to the Lord, the vail shall be taken away."

But when shall these things come to pass? As soon as the "fulness of the Gentiles be come in." The Lord is now visiting the Gentiles and taking out of them a people for His name. And He says, "**After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord who doeth all these things**" (Acts 15:14-17). Do not look for a world-wide acceptance of the gospel in this age. It will only be after Jesus returns to the earth, and occupies the throne of His father David, and the conversion of the Jews takes place, that such a glorious state of affairs will be realized in the earth.

THE COUPLET OF REVELATIONS

“These things which thou hast seen.”—Acts 26:16.

“Those things in the which I will appear unto thee.”
—Acts 26:16.

WHEN the Lord appeared to Paul on the Damascus road He made only a **partial** revelation of Himself. The things which the Apostle then saw and heard were to be followed later on by those things in the which the Lord would yet appear unto him.

It is on this point that many young converts make a fatal mistake, resulting often in the shipwreck of their faith. They conceive the idea that they received everything the Lord has for them at conversion, when conversion is only a small part of the things that go to make a full-fledged Christian experience. The difficulty, no doubt, arises from a misapprehension of the nature of the Christian religion.

Christianity is a **journey**. Believers are in this world as “pilgrims and strangers.” Now a journey is not completed by a single bound. It is accomplished step by step. Conversion is only one of the first steps. It is the first glimpse of light. There is still much more to follow, for “the path of the just is as the shining light that shineth **more** and **more** unto the perfect day.”

In taking a journey of any great distance the scenery will change with every mile or two. Once it is a mountain, then a valley; once a fertile plain, then a barren desert. If the scenery remains the same from day to day it is quite evident that you are at a stand still. It is even so with the Christian. There must be a constant change of experience. He must go from grace to grace. A monotonous experience is a sure mark of spiritual stagnation.

And we must not mistake the moral retrogression of the world about us for religious progression on our part. Looking from the window of a motionless railway coach at a moving train on the adjoining track will give you the impression that it is your train that is moving. But if you take a glance at the stationary buildings on the opposite side of the car your mistake is at once discovered. We are sure to misjudge our spiritual state when we attempt to ascertain it by such a false and unreliable standard as a comparison with the world about us. What to us may appear Christian progress may be nothing more than the degeneration of evil—men and seducers waxing “worse and worse, deceiving and being deceived.”

Christianity is a **life**. “He that hath the Son hath life.” But Jesus came not only that we might have life, but that we “might have it **more abundantly**.” And it is interesting to note the different degrees of this life spoken of in the Bible. The third chapter of John tells of simply life—babe life, as it were. And babe life is often so faint that it is hardly perceptible. As the infant lies in the cradle you can hardly tell whether it is dead or alive. Its vitality is barely sufficient for its own existence. The fourth chapter of John tells of a **well** of living water (v. 14). Here is a fuller expression of life, sufficient for the needs of a whole family. Jacob’s well supplied himself, his children and his cattle (John 4:12). The seventh chapter of John tells of still larger supplies of life—“**rivers** of living water” (v. 38). Here is life in abundance—life for the individual, life for the family, life for the community, life for a nation. No carrying of pitchers here. No drudgery of water pots. No longer the necessity of running to a conference or convention in order to get filled. It is now a channel-bed through which a number of rivers are incessantly pouring their bounteous supplies. No longer a creaky pump, into the top of which you must pour about as much water as you get out at the spout. To spend a week of labor on a derelict Christian with a view of getting him to work and then get one day of service out of him as a compensation for your trouble,

is anything but profitable or encouraging. You might just as well do the work in the first place and thus save yourself the aggravating annoyance of a disappointment. But it is an effortless flow now, a spontaneous pouring forth of the richest yield. No more a meagre, scanty supply. Once the amount was just sufficient to taunt the thirst. Now the flow is profuse. Nothing spasmodic about it, no gushing forth by fits and jerks. No surplus in winter and famine in summer. Nothing intermittent about it. It is a constant flow, increasing with the years.

In speaking of these "rivers of living water" our Lord doubtless had in mind the river of Ezekiel's vision, for He is particular in showing that these "rivers" are "As the **Scripture** hath said" (John 7:38). Now the farther the river of Ezekiel flowed the deeper it became. At the first it reached the ankles, merely covering the **feet**. Salvation first changes the walk. A thousand cubits down the stream it reached to the **knees**. This is the prayer life, the power of intercession. A thousand cubits farther and the waters were to the **loins**. Here is the idea of procreation or generation, as the Bible repeatedly speaks of offspring as the "fruit of the **loins**." It is a picture of the believer travailing in pain until Christ be formed in some soul the hope of glory. Still farther on down the stream and the waters were deep enough to **swim** in. Here is the life of faith, the abandonment of all confidence in the flesh.

Christianity is a **a new creation**. By faith man becomes a child of God, a **new creature** in Christ Jesus. He begins the Christian life as a babe. But he must not remain a babe; he must "desire the sincere milk of the word that he may grow thereby." John in his epistles recognizes three stages of Christian experience.

1. **Childhood**. "I write unto you, **little children**, because your sins are forgiven." Many Christians never get beyond the forgiveness of sins. It is nothing but sinning and repenting, and repenting and sinning. Forty years after their conversion they are still found rehearsing the same musty experience. They know nothing

else. They spend their whole life in laying the "foundation of repentance from dead works and of faith toward God," instead of leaving these first principles of the doctrine of Christ and going on "unto perfection."

The Bible sets forth some unmistakable characteristics by which we may determine child life. Children are **fond of play**. They play church, they play home, they play school, and they play business. They treat nothing as being real. The weightiest professions and the most sacred callings are converted into mere pastime. The Archbishop of Canterbury once asked a stage manager how it was that they affect their audiences with things imaginary as if they were real, while the things of the church which are real are treated as imaginary. "Why," replied the stage manager, "the reason is plain enough. We actors speak of the things imaginary as if they were real, while too many in the pulpit speak of things real as if they were imaginary." Many simply play at religion. The solemn realities of God, and time, and eternity, are treated with an air of lightness and insincerity. Children are **quarrelsome**. They wrangle about anything and everything, and sometimes about nothing. Paul was compelled to speak to the Corinthians as "babes in Christ" because of their disposition to "envy and strife and divisions." A babe will fight over a toy, and yet possibly smile while the incendiary is putting the torch to its father's home. Some men will lift their hands in horror at an omission or change in the order of a church service, yet allow the most serious heresies, heresies that deny the very fundamentals of the Christian religion, to pass without a single word of protest. They will "strain at a gnat and swallow a camel." Children **live on milk**. Milk is for weak digestions. Paul had to feed some with "milk, and not with meat," because they "were not able to bear it." And milk is a predigested food; it has already passed through the digestion of another. Some people never see a new truth for themselves. They find their pleasure not so much in the study of the Bible direct, but rather in the results of other men's study of the

Word. Children are **not certain**. They are always asking questions. They need everything labeled. It is, "Dare I do this?" "Is it right for me to go there?" "Is it wrong for me to do that?" Babe Christians never get beyond the stage of the "questionable" things. "He is **unskillful** in the word of righteousness, for he is a **babe**. But strong meat belongeth to them that are of **full age**, even those who by reason of use have their **senses exercised to discern both good and evil**." So long as one is in the nursery he ought to have guides and instructors and be under tutelage. Children are **moved by impulse more than principle**. This accounts for their fickleness and the inconsistencies and contradictions in their conduct; and this is the thing that subjects them to impressions of the external. The manners and the style of the delivery of the preacher carry more weight with them than the gospel which he preaches. Fine music appeals to them more than sound doctrine. Sociability catches them quicker than sanctity. Children are **given to snares**. We never hear of adults being kidnapped; it is a danger solely confined to child life. Paul urges us on "unto a perfect **man**, unto the measure of the **stature of the fullness** of Christ; that we henceforth be no more **children**, tossed to and fro, and **carried about** with every wind of doctrine, by the sleight of men, whereby they lie in wait to deceive." The curse of the church is the overgrown babyhood of the saints. The time that should be given to sinners is taken up in coddling the believers. Every few weeks a bottle of spiritual comfort must be carried to them to keep them sweet. Children never go after things themselves, unless it is mischief. Between the work of smoothing out ruffled tempers and patching up petty quarrels, the church finds no time whatever for anything else.

2. Young manhood. "I have written unto you, **young men**, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Here is the stage of victory, the strength of youth, the

period when the mind is best adapted to the accumulation and use of Bible knowledge.

3. Maturity. "I have written unto you, **fathers**, because ye have known Him that is from the beginning." Here is richness of knowledge coupled with ripeness of experience. But how few comparatively reach this stage. Youth for zeal and enthusiasm, and old age for wisdom and sound judgment. As an illustration, compare the advice given by the old men to Rehoboam with that given by the youth. (I Kings 12:6-11).

Christianity is a **warfare**. It is not made up of one battle, but many. The followers of Christ go forth "conquering, and to conquer."

Christianity is a **building**. It is erected little by little. And what a sad, humiliating sight is a half completed building. All that behold it begin to mock the builder, saying, "This man began to build and was not able to finish it."

Christianity is a **school**. Jesus is the Great Teacher come from God and His disciples are His learners. And mark you, the elementary truths of the Christian religion are not the only things He has to teach us. There is an "understanding," but there is also the "**full assurance** of understanding." There are the "things of God," but there are also the "**deep** things of God." There is "**grace**," but there are also "**riches** of grace." There is His "kindness," but there is also His "**loving** kindness." There is His "mercy," but there is also His "**tender** mercy." There is His "love," but there is also His "**abounding** love."

The great events of Christ's life are illustrative of different stages of Christian experience. His **birth**. Birth is essential to life and life is essential to growth. Dead things do not grow. **Temptation**. He was the "tried Stone." God never commits the responsibilities of great undertakings to men before being tried. **Gethsemane**. The place of a surrendered will. The **Cross**. The place of crucifixion, where both the good and bad are put to the tree as nothing more than "loss" and "dung"

(Phil. 3:3-11). The **Grave**. The old man put out of sight. It would be a ghastly sight to pass through a cemetery and see the limbs of the dead protruding. We must keep out of sight if men would see Jesus in us. **Resurrection**. The life of the supernatural, when God and faith take the place of reason and sight. **Ascension**. Christ ascended against the law of gravitation. It is the "law of the Spirit of life," freeing us from the "law of sin and death," also the seeing of things from the heavenlies, or God's view point. **Pentecost**. A life in the Spirit.

"Have you on the Lord believed?
Still there's more to follow.
Of His grace have you received?
Still there's more to follow."

And remember, it is first the blade, then the ear, and then the full corn. The full ear is not possible where there has not first been the little blade. A child must first learn the alphabet before it can read. It must first know the figures before it can add or subtract. A master repeatedly annoyed his pious servant by giving him difficult questions to answer. One day he came to him with a New Testament in his hand and desired him to explain a certain verse of Scripture from the book of Romans. The servant asked his master if he had done all that he was told to do in Matthew, Mark, Luke and John. "No, I have not," said the master. "Then," said the servant, "you are getting on too fast, too fast. Do all that you are told to do until you get to Romans, and you will understand it well enough; for it is written, 'If any man will do His will, he shall know of the doctrine whether it be of God.'" Obedience to present revelations is the best stepping-stone to new revelations. Doing the things which we have seen makes us eligible to visions of things in which He will yet appear unto us. Following the light that we have is the sure path to more light. "Then shall we know if we follow on to know the Lord."

THE COUPLET OF GROUPS

“As he (Paul) journeyed, he came near Damascus.”
—Acts 9:3.

“And the men which journeyed with him.”—Acts
9:7.

IT is said that a little way west of Mount Zion, near the Jaffa Gate, is a little terrace on the top of the watershed so level that the rain coming down from heaven upon it seems at a loss which way to go. But part of it, perhaps by the breath of heaven, is carried over in the west side and descends into the valley of Roses, and down to the beautiful plain of Sharon. There it diffuses itself abroad, and fertility and beauty and flowers and fruits spring up all about the plain, until it is all exhaled from the fragrant cups of lilies and roses of Sharon to heaven. But a large part finds its way to the other side of the terrace, and descends down, down, below Mount Zion, through the dark valley of Tophet, a type of hell, the valley of Hinnom—“Valley of Fire,” as it is called—to the Dead Sea, where it brings forth the apples of Sodom and is lost, lost forever, in the bitter waters of the sea of Death.

On that Damascus road there was a water-shed with its solemn terrace of destinies. And Paul was not there alone. On that terrace two groups of precious immortal souls met, each bent on the same hellish mission. Paul stands alone as the representative of one group. “The men which journeyed with him” comprise the other group. Each group was brought face to face with the same scene. Each witnessed the same strange phenomena. Each was affected by what they saw. Each fell to the earth. Each was confronted with the same opportunity. But see the difference in the results. Paul calls upon Jesus; the others do not. As by the very

breath of heaven Paul is wafted into the kingdom, while the others continued in the old ways of sin. To Paul the vision became "the savor of life unto life;" to the others, "the savor of death unto death." Paul becomes a flaming apostle; the others continue as fire-brands of iniquity. At the parting of the ways Paul went upwards into light and knowledge and power and glory; the others went down into darkness and sin and shame and despair.

“Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side;
Some great cause, God’s new Messiah, offering each the bloom or
 blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever ’twixt that darkness and that
 light.”

Nearly a quarter of a century ago the author of this little volume, in company with one of his boon companions in sin, stood in a bar-room in a little village in Lancaster county. It was the last night of the old year. On a little hill in that same village stood a small, unpretentious house of worship in which a few humble Christians had gathered for the purpose of holding a watch-night service. At the sound of the ringing of the church bell one said to the other, "What's going on up at the church?" The other replied, "A watch-night service." "Let us go up," the first suggested, "and see what they are doing." We went. Both of us sat in the same pew. Both heard the same scriptures read. Both listened to the same testimonies. Both heard the same sacred songs. Both listened to the same prayers. To the writer and his worldly associate that quiet little service was their Damascus road. The author rose for prayer; his associate kept his seat. Under the same religious constraint the writer looked by faith that night to the crucified One; his associate refused to look. The writer went out of that little house of worship to walk the King's highway of holiness; his associate went out to walk the same old ways of sin and pain and woe.

Some years ago, two lads were standing on the corner of two streets. They were talking earnestly. There was a little meeting at the chapel near, and one was trying to persuade the other to go. Both were sons of Christian parents; both were brought up under good influences. Said the one to the other: "I am going to the chapel tonight. Father expects it; our minister expects us; our Sunday-school teacher expects us; everybody who thinks most of us expects us to be there. I am going. Come, you go, too." "Oh, I can't; I don't want to be a Christian. I won't be. I am not ready; but I know I shall if I go, so I shan't go." "And I shall," said his companion. One went one way; the other the other way. Each made his choice and it proved to be a choice for life. The one united with a church, and is an earnest, Christian man, a rising lawyer, beloved and honored. The other turned his back upon God and the church. Today he keeps a gambling house, and has been heavily fined for a drunken fight.

"Two paths lie before you, which one will you take?
For now is the time when a choice you should make;
The first leads to Jesus, the soul's dearest friend,
The other in darkness and ruin will end.

"Two paths lie before you, the narrow and wide;
The first has its way-marks, the other no guide;
Think well ere the final decision you make;
Two paths lie before you, which one will you take?

"The first has its trials, but you shall be strong,
With Jesus your Savior to help you along;
The first has its crosses that all must endure,
And yet to the faithful the crown will be sure.

"Two paths lie before you, and what will you say?
A question so urgent admits no delay;
If you would be happy this course you must take;
The good you must follow, the evil forsake."

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